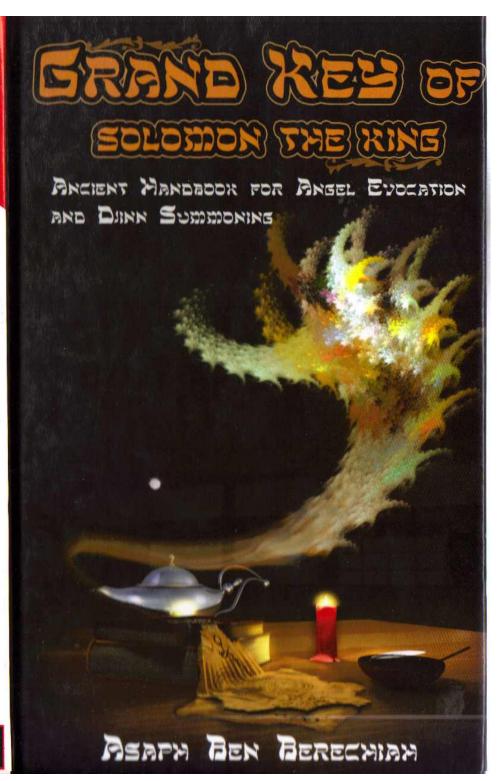
he enchanting tales of 1001 Arabian Nights and the mysterious magical societies of the Moors share a legendary figure. He is no other than Asaph Ben Berechiah, the Vizier of King Solomon himself. According to Islamic tradition, this Arabian Merlin bested a djinn in a magical contest, teleporting Queen Sheeba's throne in the blink of an eye, using his knowledge of the Great Name. Through the ages masters of the forbidden art of djinn evocation have shared with their disciples in secrecy an extensive oral tradition of rituals, incantations, and magical implements belonging to Asaph Ben Berechiah. Fragments of these arcane mysteries could be found in the writing of master occultists from the Middle Ages, the likes of Ahmed al-Buni.

Few and far between, many have treasured what little fragments of this oral tradition could be found. There were also whispers of a grimoire compiled by an anonymous Arabian wizard brimming with secrets of the magic of Asaph Ben Berechiah. Known only as Ajnas, its reputation grew, but few possessed it. It has resurfaced in recent years and remains one of the most popular guides to angelic and djinn evocation in the land of the Arabian nights.

O seeker of the art of the masters, you needn't wait centuries for this important grimoire to be available in English as has happened with Ghayat al-Hakim (Picatrix). Right now, you are beholding an accurate and complete translation of Ajnas waiting for its secrets to be unlocked by the disciples of today and the masters of tomorrow.

·HETH HETH SHARET MARET ABERET AYOLET.







GRAND KEY OF SOLOMOR THE KING

ARCIERT HARDBOOK OF ARGEL MAGIC & DIIRR SUMMORING

Pseudo Asaph Ben Berechiah



Ishtar Publishing Vancouver

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AL-TOUKHI'S GRIMOIRE OF HARUT AND MARUT

In the name of God, Most Merciful and Compassionate

o commence: You have been asking me to write a book for you, comprised of benefits laid out sequentially. I thought I would assist you toward the means by which the People of Truth give guidence to others using source documents. I have summarized these, so that anyone who reads them can quickly grasp them.

First, I shall begin with what is reliable and a source of guidance, so that its reader may be safe from sources of criticism among the Scholars of Truth, who long for the spiritual science and adhere to the rules of Sacred Law, so that entreaty to the Creator, Glorious and Exalted, may come about.

I have explained what our predecessors spoke and concealed from the secrets of the scholars concerning the one- and two-part non-Arabic names and the like, such as the three-part names written in foreign tongues. I have transliterated these into Arabic so that they may be easy for their reader and that he may be safe from error.

Know: The prophet Moses was in a state of love known to the elect, where he gave up food and water and voluntarily feared God and wept. He would speak the Names until the term appointed by his Lord Most High was completed. On hearing what pertained to them of such names, the angels would descend to him out of every heaven with their exalted ranks. Thereupon he would say, "My need is with the Creator of the earth and the heavens," and recite the Most Beautiful Names and the Supreme Words, which neither earth nor heaven can withstand hearing, and which are the father of the world and all of creation.

I shall discuss each name, the angels associated with it, and the conjurations it requires, starting with the angels encompassing the Throne and the Footstool, the angels encircling the Canopies of Greatness and Glory, the angels enveloping the Pen and the Tablet, the angels who glorify God in the Inhabited House, the angel Isrāfīl [اسرافيل], who stands on the right hand of power, the intimate angel Jibrā'īl [اعبرائيل], who stands on the left hand of power, the angel Mīkā'īl [اعزرائيل], 'Izrā'īl [عزرائيل], the cherubim and the angels in charge of the spirits.

I shall explain this in its proper place, God Most High willing, so that the divine reward contained therein may be easy for its reader to earn, thus enabling him to rise to the highest degree and perceive the world of the heavenly realm. But it is the Divine who will guide to what is correct and who will assist with what each chapter brings. I shall elaborate on the non-Arabic words and the diacritical marks of the letters based on the best source. For whatever knowledge I am unfamiliar with, I will rely on what is recorded and established.

Following the discussion of those angels, I will mention the names that God Most High taught the prophet Moses, and the names by which the Divine raised Elias to a high place. After these are the names which Joshua the son of Nun spoke, whereupon the sun stood still for him and which Moses said to Og the son of Anak causing him to become bewildered, until Moses killed him.

Next come the names by which the celestial and terrestrial spirits are made to manifest, as well as names known as the Names of Tijan. By these, any of celestial or terrestrial Ruhaniyyah you wish to summon will answer out of obedience to God Most Great (the ruhani you summon will not be able to stay away from you for a single moment, even if he is in the remotest part of the east and you are in the remotest part of the west). Last are the names by which the Divine created each of the seven firmaments.

In addition, I will mention the seal of the angel Mīṭaṭrūn [ميططرون] (peace be upon him), its conjurations, its obedience, its uses, and instructions on how to use it (God willing, his will be the first seal to be discussed), as well as the Supreme Conjuration for all spirits.

Then I will give the seal of the angel Ruqayā'īl [رقيانيل] and its conjuration, its inscription, its uses, its rules and instructions on how to use it. I will show the seal of the terrestrial king Madhhab [منفس] and what pertains to it, as is mentioned elsewhere.

Next, I will give the seal of Jibrā'īl [جبرانيل] (peace be upon him) and what pertains to it, as I did for others. After that, I will examine the seal of the terrestrial king Abya' [أبيض], and then the seal of the angel Samsamā'īl [سمسمائيل] and what pertains to it, as I did for the rest.

Furthermore, I will consider the seal of the angel Mīkā'īl [ميكائيل] (peace be upon him) and what pertains to it of instructions, important explanations, and conjurations that have been related concerning what benefits humankind.

Additionally, I will cover the seal of the angel Sarfayā'īl [صرفيائيل] (peace be upon him) and his great benefits, as well as a conjuration for the flying spirits of the air and their compliance. Next I will talk about Shamhūrash [شمهورش], his conjurations, and the quickness of his compliance, likewise Zawba'ah [زوبعة], his seal, and the greatness of his compliance. Then I will reveal instructions for the seal of the angel 'Anyā'īl [عنيائيل] and the excellence of his compliance. The Conjuration of the Regions as extracted from the books of mysteries follows, as well as the seal of Maymūn [ميمون] and what benefits and

fear it holds (those are all seven seals).

Then I will show you the seal of the Twelve Who Know the Secrets of Humankind and the rites and considerations pertaining to them. I will give instructions for the seal of Mahakil [مهاكيل] and Sakhr ibn 'Amrū ibn Sarjīl ibn al-Abya' ibn I will [صخر بن عمرو بن سرجيل بن الأبيض بن جمليت] Jamlīt mention the Aides and all that pertains to them. I will indicate the mandal of Solomon (peace be upon him), what pertains to it, its guardian Mahākīl [مهاكيل], and its instructions and uses. Finally, I will give the names of seership, against which neither jinn nor human can transgrass. ■ For Maymūn [ميمون], who responds for anything, "I give the names on the handle of the spear, prescribed for every afflicted person, and the names for slaying. Then I give the names of Abū al-Walid's [أبو الوليد] knife, intended for every obstinate tyrant and rebellious demon.

I shall then cite the seals of the Terrestrial Kings. They are: the seal of Khandash [فندش] and Naykal [فيكل] and the instructions and rules pertaining to them; the seal of Abū Ma'bad Zunbūr أبو معبد], its instructions, its uses, and its comme tary; the seal of Maymūn Abū Nūkh [فيمون أبو نوخ], his compliance, and the excellence of his obedience; the seal of Aḥmar the Koreishite [القرشي الأحمر], who is prepared to do anything; and the seal of Ḥāminah [حامنه], its instructions, its Aides, its uses, its specialty, the quickness of compliance, and its mighty protection. I shall keep

any explanation in the chapters following these brief, until their place of discussion comes. God Most High willing, what I have compiled will suffice.

I shall discuss the names on the Pentacle of Solomon (peace be upon him), which is the great Altar upon which he had the spirits swear a covenant, and on which Jibrā'īl [ميكائيل], Mīkā'īl [ميكائيل], and 'Azrā'īl [عزرائيل] sat, on the day they swore that covenant, as well as its instructions, its guardians, its uses, and the words and rites to employ.

You will learn the scorching names by which you torment the spirits, along with an accurate commentary on the purpose of their utilization. I will mention the secrets lodged at every chosen station. Then I will discuss the Carpet and its commentary, the Perfect Names, the Twelve Names and the manner of attaining Elias's knowledge.

Finally, I shall discuss Simia (dark alchemy), by which one can make the blind to see, along with its bewildering, wondrous, and sublime states, topics, and types. The highest grades extant of these are those whose gains bring nearer pursuits whose gifts are noble. These elevated he who was elevated and caused lights to appear on a dark night, and brought near what he wished to be near, even if it was far, and sent afar what he wished to be far, even if it was near. Additionally, if he so wished, he could produce

all the various metals of the earth, fires from which fire cannot, through any physical act, be obtained, and so on, all by the power of the Lord, the King, the Bestower, He who dispatches the winds to the clouds. (Glory be to Him besides whom there is no god!) One can gain insight into that only by success through the Divine and by the blessing of His names.

NAMES OF POWER TO AWAKEN THE THRONE BEARERS

हारिक करार्डे मेरे रेड्रिक करार्डिक व्याप्त

In the name of God, Almighty and Great. The first in order of submission are the Throne-bearers, and the names by which they obey are:

Bihamyafaḥ [بهميفح], Bijammah [بجمة], Yaghfir [بهنف], Mayhaqar [ميهقر], Masīl [يغفر], Shahūn [يغفر], Bijahoon [بجاهون], Malayhoon [مليهون], مليهون].

Explanation: O Lord, You are the One; You are

the Ultimate; You are the Omnipotent; You are the Living, the Ever Subsistent, the Lord of all things, the God of all things, the Knower of all things, the Omnipotent over all things. Not an atom's weight escapes Your knowledge. You are transcendent and therefore cannot be seen.

Know, may God support you, that if you say these names with cleanliness of body, clothes, and surroundings, and with a sincere heart, angels of light will descend to you, and the heavens, the earth, everything in them, and everything between them will tremble. You can use these names for inciting spirits, entering the presence of sovereigns, acceptance, binding tongues, marriage proposals, the fulfillment of needs, summoning celestial Ruhaniyyah, protection, healing and reproval in pursuit of the approval of the Lord Most High.

NAMES OF POWER ON THE ROP OF MOSES

CONTROL OF THE PARTY OF THE PAR

he second speech is that by which the Divine created the angels of the Canopies of Greatness and Glory. It is these names that Adam (peace be upon him) said, where-

upon God accepted his repentance. Moreover, they are the ones with which Jesus the son of Mary (peace be upon him) resurrected the dead and cured the living; he would say them over ailments and they would be cured by the permission of the Lord. If you say them in a state of cleanliness, the mountains will tremble from their greatness. They are as follows:

'Anī [عنى], Bayrakh [بيرخ], Bayrūkh [بيروخ], Shārūkh [برخوا], Shayrakh [بارخوا], Shārūkh [بارخوا], Yatmakh [بيتمخ], Shakhāyā [ساروخ], Mūkh [مخوا], Fāsikh [فاسخ], Shamūkh [موخ], Shamīkhā [أريخا], Bayrūkhā [أريخا], Bayrūkhā [أريخا], Bihayā [بيروخا], Hūriyāwamaḥ, [هورياومح], Ya Būma [هورياومح], Shaymū [هورياومح], Maharūt [مفانا], Ya Hūh [شيمو], Shaymū [مفانا], Malsayāmīm [ملسياميم], Maqnānā [شيمو], Bishafharaz [باروخ], Harāzir [هرازر], Bārūkh [باروخ], Sharfayūkh [شرفيوخ], Bālūkhā [بالوخا], You are the Originator of the heavens and the earth.

In addition to the names, these characters were on the rod of Moses (peace be upon him):

لبهایم وبربتیا یا عزیزی م مح م ال الم 8) 7 ال له غ ح کا تباع ابی رعم رصع ن ماع د سدی ع ع ماع له

Explanation: You are the Creator, besides whom there is no god, the most glorious of those who are remembered, the most entitled to be worshipped, the most worthy of being praised, the most generous of those who are asked, and the most bountiful of those who give. There

is no god but You, the most knowledgeable of those who know, the wisest of those who rule. the most helpful of those from whom help is sought. There is no god but You. You are hidden from creation. You have ascribed kindness unto Yourself. You alone possess the most beautiful names. You encompass all things in knowledge and power. When invoked, You answer. When asked, You give. You have recorded traces and reckoned life spans. You are the King, the Overpowering, the One, the Triumphant. There is no god save You. You abase with Your power and elevate by Your might whom You will. You are God, the Master. The hearts of all creatures are in Your hand, and You can turn them as You I please. Speech is what You have spoken; decree. what You have decreed; judgment, what You have judged. No one can repulse Your command, nor can anyone rescind Your determination. You are the Living, the Ever Subsistent.

Know, my brother, that these names are scattered over the rod of Moses (peace be upon him). They are thirty-one names—ten on each side. Among them is a name by which one can perform miracles, open locks, break spells, bind tongues, divide evildoers, subdue tyrants, and summon any terrestrial spirit. You can employ them for abduction, reproval, separation, love, arousal, bringing those who are away, and fulfilling all needs, by the power of the Lord Most High. You can use them for all righteous deeds.

Among their wondrous properties is that, if you inscribe them on an Indian mirror and set it out

under the stars for seven days in the manner that will, God Most High willing, be described later, any spirit you summon will answer—not one of them will fail to come to you. You can also use them for finding stolen and hidden items. When you say them, angels will descend to you, each having two wings—one spanning the east and the other the west—and they can summon any of the Spiritual Kings you wish. They have sundry other usages.

NAMES OF POWER TO AWAKEN THE ANGELS OF MERCY

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hese names are associated with the Angels of Mercy, who are obliged to obey them. The name of the angel in charge of them is Isrāfīl [اسرافيل] (peace be upon him), on whose forehead these names are written, and who stands on the right hand of power, awaiting the command to sound the trumpet, by which the souls will be gathered. These are the names:

Thahīth [ڻهيث], Mātīt [ماتيت], Samāsamā [سماسم], Saymīmā [سميما], Batāyā [بتايا], Yamaqyā [يمفيا], Hāṭūl [هوه], Yamūkh [يموخ], Hūh [هوه], Māyakhūkh [مايخوخ]

Explanation: You are the Powerful—where are those who are powerful? You are the Glorious—where are those who are glorious? You are the Living, the Ever Subsistent. Answer, O company of Aides, by the leave of the Divine.

Know, my friend, that if you say these purified names, the earth and the mountains will tremble from their greatness, and all the spirits of the angels, spirits, and jinn will hurry to you. These are white angels holding banners of white light.

The names are also the names of bewilderment. If you utter them against a tyrant, he will become bewildered and unable to speak. The same applies to every adversary, envier, and transgressor. By the permission of God Most High, you can use them for binding tongues, protection, and against all harmful diseases. None of the angels in charge of the regions of the earth will fail to come to you. Further, you must neither utter them, except in a state of cleanliness, nor employ them, except for that of which the Lord Most High approves.

RPOP II Demadema Popel Armagentel

NAMES OF POWER
ON THE FOREHEAD OF
THE ANGEL GABRIEL

his part pertains to the names written on the forehead of Jibrā'īl [جبرائيل] (peace be upon him), who stands on the right hand of power, awaiting the command to deliver divine inspiration. Obedience to them is incumbent upon the angels associated with the Tablet comprising knowledge of all things and the Exalted Knowledge. When you summon them thereby, they will answer out of obedience to the Divine, Mighty and Majestic. With His names and these names. He created them. Moreover, they are written on the forehead of Jibrāʾīl [جبرائيل] (peace be upon him), and are the ones Jesus the son of Mary (peace be upon him) would say on important occasions. They are as follows:

Tash [طشه], Ṭash [طشه], Ṭashaṭ [طشه], Ṭashah [طشه], Ṭashaḥ [طشه], Ṭūhanīṭ [يوهنيط], Hūmiyāṭ [هومياط], Hūthāwuṭ [هوثاوط]. Glorious is God, Mighty and Majestic, and He has power over all things.

Explanation: Glory be unto You, O Living One. Glory be unto You, O Ever Subsistent One. Glory be unto You, O Reliance. Glory be unto You, O He who neither begot nor was begotten, and whom there was none like. There is no god save You, none omnipotent save You, and none worthy of worship save You.

Obedience to them is incumbent upon all the angels. When you summon them thereby, they will respond. You can employ them in piousness and righteousness.

アヒミの まアスポムスまももの デアも犬よ公共ニーデア

SEVEN NAMES TAUGHT
TO THE ANGEL MICHAEL

here are seven names that the Lord Most High taught Mīkāʾil (ميكائيل) (peace be upon him), and with which he and all the angels in the seventh heaven standing between the Tablet and the Throne glorify God. Angels of light serve them. They are the angels who give succor to all the prophets. In their hands are spears of light that burst in flames at disobedient spiri-

tual and terrestrial angels. Whenever you summon them thereby, they will answer. You can use them for all pious and righteous works and for summoning the Thaqufat [angelic overseers of the seasons] who are in the regions of the earth. These are the pure, noble, purified names written on the forehead of Mīkā'īl [ميكائيل] (peace be upon him):

Shahā [شها], Shawīn [شوين], Kanūfash [كنوفش], Lūnīm [كنوفش], Kaylīm [كيليم], Ya'ṭīsh [يعطيش], Bālah [الونيم]

Explanation: Glory be unto You, O God, O Overpowering One. Glory be unto You, O Lord, O Subduer. Glory be unto You, O He who knows of the fall of a leaf from a tree. Glory be unto You, O He who is clothed with majesty and dignity. Glory be unto You, O He who has reckoned every life span. You, my Lord, are exalted far above what the oppressors say.

Know, may the Creator give you success that, if you say them, angels of light on horses of light, holding swords of light, will descend to you. They are the masters of stabbing and you can put them to use for reproval, healing, protection, burning, abduction, binding tongues, and inciting the spiritual and terrestrial angels. You can employ them for all things by the permission of God Most High.

SEVEN NAMES TAUGHT TO THE ANGEL AZRAEL

here are seven names, by which the Lord Most High taught the angel 'Azrā'īl [عزرائيل] to seize souls. These are the names:

Kashla' [مكلع], Ya'las [يعلس], Ya'kalam [مكلع], يعكلم] Shatīkāl [شتيكال], Jama'ahum [جمعهم], Makāy [مكاي], Kalwā [كلوا]

Explanation: I am the Creator. I am the Maker. I am the Originator. I am the Restorer. I do as I please. I am the Giver of Life and the Giver of Death. I am the Overpowering, the Majestic. I am the Oft-forgiving, Who alone possesses mercy. Come forth, O soul, out of obedience unto the command of God.

Know, may the Divine support you, that these are the most sublime of the Seven Canopies. Those of exalted constitution and the glory encompassing all things will follow them. Obedience to them is incumbent upon all celestial bodies and all the spiritual angels who glorify God therein.

Know that these names are names of bewilderment: when you enter the presence of a tyrannical sovereign, an adversary you wish to suppress, or an envier whose plot you wish to return upon his own head, say those names and he will become bewildered and unable to speak. However, do not say them except on important occasions. They can likewise stun all celestial and terrestrial spirits and, by the permission of the Lord Most High, are useful for binding tongues, entering the presence of sovereigns, discovering hidden things in dreams, covenanting with the Spiritual Kings, enquiring about unseen affairs throughout the world, making pacts with the Kings, the mightiest shield, and Lthe greatest flame.

Names Of Power For The Seventh Heaven

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Here are seven pure names, and with them the Divine One created the devastating angels of the seventh Heaven. No earth or heaven can bear hearing them. If you recite them in a clean space, angels on horses of flames, holding green banners, willing to comply with your

every demand, will descend to you out of obedience to the names of God Most High. Utter them only for that of which the Lord, Mighty and Majestic, approves. Moreover, these are the names that Adam (peace be upon him) said, whereupon God forgave him. They are as follows:

Bakhṭā [بخطا], Sayṭā [صيطا], 'Ajā [جد], Elyon, Hānīt [عبا], Sam'ā, [سعينا], Sha'aytā [تعينا].

Explanation: Glory be unto You, O Liberator of Necks. Glory be unto You, O Causer of Causes. Glory be unto You, O Revealer of the Book. Glory be unto You, O Generous One, O Bestower. Glory be unto You, O Living One who dies not. Glory be unto You, O my God and God of humanity. You created me, my Lord, by Your hand, and preferred me unto many of Your creatures. Therefore unto You belong praise, grace, power, and blessings. Blessed and exalted are You, our Lord. I ask Your forgiveness and repent unto You.

You can employ them, by the permission of God Most High, for any pious act you wish—anything the Lord approves of—such as protection, healing, reproval, subdual, abduction, covenanting, and inciting the Spiritual and Terrestrial Kings. Obedience to them is incumbent upon them. Whenever you summon them therewith, they will answer.

Names Of Power For The Sixth Heaven

hese are twenty names of the Divine, Mighty and Majestic, which they serve with obedience and compliance. If you say them, angels on green horses, each angel wearing different colored clothing, holding swords of light, will descend to you. They are the greatest flame. You can use them for anything. They are the interlocutors concerning humiliation and disfiguration. These are their names:

Haflas [سطيع], Saṭi' [سطيع], Shaklaman [شكلمن], 'Alayt [عليت], Hash [هش], Kahlaḥ [عليت], Ayjī' [عليت], Ayshaṭīn [عليبع], 'Alsīm [علسيم], Ṣalī' [علسيم], Ḥajīl [صليم], Taʻlīsh [تعليش], Tīṭ [طيط], Shak-halaj [حجيل], 'Alsayfāṭ [الخهيلانيط], Alkhahīlānīṭ [الخهيلانيط], Haykal [الخهيلانيط], Haṭal [الحيل], Haṭal [الحيلانيط], المدخ], المدخ], المدخاً

Explanation: Glory be unto You, O possessor of sovereignty and might. Glory be unto You, O possessor of power and force. Glory be unto You, O Living One who dies not. Glory be unto You, O He who is transcendent and too subtle to be

seen. Glory be unto You, O He unto whom belong the sovereignty of this world and the world to come. Exalted are You, my Lord, far above what the oppressors say.

Know, my friend—may the Lord give you success—that if you say them in a state of cleanliness, the mountains and the earth will shake from their greatness. You can use them, by the permission of God Most High, for reproval, degredation, abduction, slitting, protection, and questioning the Ruhaniyyah and the Servants on any day. Whenever you summon them thereby, they will answer out of obedience to the Lord Most High and to His names.

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Names Of Power For The Fifth Heaven

here are twelve names of God Most High, which He taught Moses (peace be on him), who supplicated Him with them, whereupon He answered his supplication. They are as follows:

Sāh [اساسود], Asāsūd [اساسود], Adsā [اساسا], Adonai, Badi (المنفيعا], 'Ajīj [عجيج], Halīfi'ā [هليفيعا], Yanfī'ā [بديع], Salyā (سليا], Sa'āyāhū [سعاياهو], Saymīmā [سليا], Yarūkh [يا لوخا], Sharnabūkh [شرنبوخ], Yā Lūkhā [يروخ]

Explanation: You, You, O Merciful One, O Compassionate One, O He of exalted status, O He who is worshipped at all times and in all ages, O He who is sacred everywhere, O He who is glorified in all languages, O Magnificent One, O Sovereign One, O He of infinite beneficence, O He of eternal grace, pardon Your sinful servant. Grant me deliverance and hear me, O Glorious One. Answer my supplication, O One, through Your greatness. Verily You are powerful over all things.

Another Explanation: O Merciful One, O Compassionate One, O Beneficent One, grant me deliverance and hear me. O Glorious One, answer my supplication. O Almighty One, forgive me. O One, there is no god save You. You are my Lord and the Lord of all things. I ask Your forgiveness and repent unto You.

Know, my friend, that these names are majestic, pure, and purified, and you can employ them for all pious actions, summoning the Spiritual Kings, conjurations, reproval, subjugation, protection, and healing. Out of obedience to them, none whom you summon will fail to come. Among their special wonders is that when you supplicate the Lord Most High for something thereby, He will answer you and fulfill your need. They are also for love, arousal and har-

mony between two conflicting parties, binding tongues, fulfilling needs, gettng information about the unseen through dreams, entering the presence of sovereigns, revelation through the mirror, marriage proposals, and trade. You can use them for anything.

Names Of Power For The Fourth Headen

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henever you summon them thereby, they will answer with obedience and compliance. They are the angels in charge of those who record deeds, and the angels in charge of the children of Adam. These are their majestic names:

Tayfāb [شيلوب], Sayfāb [سيفاب], Shaylūb [شيلوب], Haylūb [ميلوب], Saṭūb [سطوب], Hatūb [هيلوب], Tayfūb [شيوب], Ṭūb [طاطوب]. There is no power and no strength save with God, Exalted and Magnificent.

Explanation: Glory be unto You, O Lord of Lords. Glory be unto You, O Liberator of Necks. Glory

be unto You, O Cause of Causes. Glory be unto You, O Opener of Doors. Glory be unto You, O Oft-pardoning One, O Oft-forgiving One. Glory be unto You, O Quick One, O Bestower. Glory be unto You, O Revealer of the Book. My Lord, my Lord, my Lord, subordinate Your servants unto me.

Know, may the Creator guide you, that you can employ them for righteous works and prosperous matters—for entering the presence of sovereigns, the fulfillment of needs, silencing, acceptance, supplication in prayers, and inciting the celestial and terrestrial Kings. They will be useful, by the permission of God Most High, for anything you desire.

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Names Of Power For The Third Heaven

Such are the names by which the Divine raised Enoch to a high place. They are these: Kaṭayūrash [هيل], Hīl [هيل], Ṭāyaṭar [طايطر], Malayhar [مليهر], Lawaytam [أويتم], Barkaylam [بركيلم], Ehieh. You are my Lord.

Explanation: Glory be unto You, O He who is great in power and subdues His servants by death. Glory be unto you, O He who is filled with glory. Glory be unto You, O He whose glory fills the earth and the heavens. Glory be unto You, O He unto whom belong thanks and praise. Glory be unto You, O He unto whom belong immortality and everlastingness. Glory be unto You, O He unto whom belong might and grace. Glory be unto You, O He unto whom belong the most beautiful names. My Lord, I am weak, so strengthen me; base, so exalt me; needy, so give me of the treasures of Your mercy.

Know, may God Most High guide you, that the angels of the third Heaven must obey these noble names. Whenever you summon them thereby, they will obediently comply with any considerable task you wish; the Lord Most High willing, not one of them will fail to come to you. You can use them for all things. When angels of light holding spears of light descend to you, they will help you and render you victorious over tasks. great and small, that are difficult for you. If you utter them against a tyrant, they will annihilate him, or against an adversary, strike him dumb, provided you are in the previously described. stipulated state. By the permission of God Most High, you can employ them for protection, separation, burning, conjuration, abduction, and seeking revelation from any spirit.

Names Of Power For The Second Heaven

he inhabitants of the second Heaven must obey these. Whenever you summon them thereby, they will answer out of obedience to the names of the Lord Most High. They are these:

Bakhamlīth [بخمليث], Shalkhīthā [شلخيثا], Malkhīthā [ملخيثا], Beshaṭaṭ [بشطط], Makakh [ملخيثا], Alālahīq [الالهيق], Yāh [به إلى Yāmanah [بامنه], Hayuwā المهيق], Ḥakmīkh [حكميخ], Khajaj [خجج], Ṭakh [طخ], Ṭakh [طخ], Ṭakh [طخ].

Explanation: Glory be unto You, O God, O Resurrecter. Glory be unto You, O Lord, O Inheritor. Glory be unto You, O Divine One, O Loving One. Glory be to You, O Creator, O Glorious One. Glory be unto You, O He of overwhelming force. My Lord, expand my chest, make my affair easy for me, and give me a helping authority from Your presence.

Know, my brother-may the Lord guide you towards ease and goodness-that obedience to these majestic, pure, and purified names is incumbent upon the angels of the second Heaven. Whenever you summon them thereby, they will answer and hasten out of obedience to the Divine, Mighty and Majestic, and to His glorious names, provided you are in the previously stipulated state. You can employ them for everything. They possess the sword that subdues the inhabitants of the seven Heavens. You can employ them for reproval, healing, burning, and killing. No matter what you need, not one of them will fail to come. By God Most Great, I ask you, my friend, to employ them only in obedience to the Lord, Mighty and Majestic.

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Names Of Power For The First Heaven

he angels of the first Heaven glorify Him by these names. If you say them while in the previously described state, angels holding blazing torches that burn whoever disobeys God Most High, will come to you. These names are as follows:

Yūh [هيوه], Yūh [هيوه], Yāhū [ياهو], Hayūh [هيوه], Yā Shayrakhanj [ياشيرخنج], Yā Shīlamakhūt [ياشيرخنج], 'Awayālikh [عويالخ], Hūh [هوه], Shaymūtā [شيموتا], Hīkh [هيخ]. You, You hold this power.

Explanation: You are First; therefore, there is nothing before You. You are Last; therefore, there is nothing after You. You are Pure; therefore, nothing is like unto You. You are Hidden; therefore, nothing can perceive You. You are the One without increase. You are the Subduer without aide, the Director without consultant and the Owner of Sovereignty. You give sovereignty unto whomever You will and take away sovereignty from whomever You will. You exalt whomever You will and abase whomever You will. In Your hand is goodness. Indeed, You have power over all things.

Know, my friend, that these magnificent, noble, purified names are the greatest names. If you say them, a flame of fire will exit your heart without your perceiving it, if you are in the previously described state. Thereby, all the Ruhaniyah of the regions will obey you. They are for the unveiling of the Spirits of Conjuration and for tasks both great and small. They empower over all the Ruhaniyyah of the Angels of Conjuration. You can employ them for all things, even for entering the presence of sovereigns and restraining any stubborn tyrant or demon.

By the grace of God Most High, this completes the seven Heavens.

Names Of Power For The Seventh Firmament

(SUN)

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ty of His names to create the angels of the seventh firmament, who glorify Him by them. They must obey them. Whenever you summon them thereby, they will answer. They are these sublime, blessed, noble, magnificent names, which produce a great obedience and a profound proof:

Qaṣiṣ [مطيوب], Mabṭayūb [مبطيوب], 'Ajmakal [مجمكل], Hayhayawā [هيهيوا], Ṭaṭah [ططه], Yaṭaṭiyah [مططه], العرقة [بعناء], Lū' [بعناء], Hafaṣ [مفناء], Hadhāl [البحط], Hajam [مجم], Hasā [هسا], Bajaḥaṭ [بجحط], Haytoot [طيهيال], Ṣafratan [صفرتن], Ṭayhayāl [طيهيال], Hafūh [هفوه], Taḥkum [محم], المعهام], Taḥkum [معوم], المعهام], Taḥkum [معوم], المعهام], Taḥkum [معوم], المعهام], المعهام], المعهام], المعهام], المعهام], المعهام], المعهام], المعهام], المعهام]

Explanation: Glory be unto You, O He of exalted status. Glory be unto You, O He of infinite beneficence. Glory be unto You, O He who is glorified

in every language. Glory be unto You, O He who is hallowed everywhere. Glory be unto You, O He who is worshipped everywhere. Glory be unto You, O He of abiding grace. You are Exalted, my Lord, far above what the oppressors say.

Know, my friend—may God Most High give you success—that these honorable, benign, glorious, pure, purified names are the ones Joshua the son of Nun (peace be upon him) said on Tuesday, whereupon the sun moved backwards. Moses (peace be upon him) uttered them against Og the son of Anak, who became bewildered, until Moses killed him. All the angels of the seventh firmament are obliged to obey them. Moses also said them to the king when he visited him; he took hold of the king's belt and spat into his mouth, whereupon he instantly collapsed by the permission of God Most High.

The Lord Most High willing, you can use them for binding tongues, entering the presence of sovereigns, fulfilling needs, restraining tyrants, and burning rebellious spirits. You can charge them with abasement and transfiguration, and can stun subordinate celestial angels.

If you say these names with sincerity and while in the previously described state, a flame of fire that will burn every spirit it encounters will issue forth from your mouth. Be careful not to say them while one of your Aides is with you, as he will suffer.

Additionally, as I mentioned before, do not say them unless you are somewhere clean. The chief angel in charge of them, out of obedience to the names of God Most High, will come to you, compliant with your command concerning all that you desire of the pleasure of the Lord, Mighty and Majestic. If you enter the presence of an oppressive, despotic king, the Divine will subject him to you. If you summon a king of the jinn therewith, he will come immediately, quicker than a flash of lightning. If you are uncertain about an Aide, then entreat therewith and say, "Bring me N., whether he is of the angels or the terrestrial Ruhaniyyah, and command him as I wish, out of obedience to the names of God Most High." If you fight an opponent, you will overcome him thereby. By the permission of the Lord Most High, you can use them for all acts of piety, great and small.

Names Of Power For The Sixth Firmament (Jupiter)

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hese are eleven names of the Creator, Mighty and Majestic. If you say them while in the previously described state, yellow angels holding yellow banners and yellow spears will come. When they speak, a flame of fire issues forth from their mouths out of anger towards those who disobey the Lord Most High. If you recite them over ailments, the permission of God Most High will cause their cure. The names are these:

Tadas [تندس], Tabadūs [تبدهودس], Tabdahūdas [تبدهودس], Waqas [وقس], Hamayṣ [هميص], Yamas [وقس], Qarqatās [قرقتاس], Yarahūdas [يرهودس], 'Amdas [معدس], Bālārqash [بالارقش], Hayṣūs [هيصوس]. Blessed is our Lord in His most exalted glory.

Explanation: Glory be unto You, O One, O Unique One. Glory be unto You, O Singular One, O Ultimate One. Glory be unto You, O He who is above all things. Glory be unto You, O He who will resurrect all the dead. Glory be unto You, O He who rules and is clothed with majesty. Glory be unto You, O He who is great in power and praise. Glo-

ry be unto You, O He who subdues His servants by death and annihilation. I ask You through the magnificence of Your most beautiful names and most glorious words by which I have invoked You to subordinate unto me Your intimate angels and unseen spirits. Indeed, You are the Creator of the heavens and the earth, what is in them, and all the creatures between them, O Judge of the Day of Judgment, O God, O Lord of the Worlds.

Know, may the Lord guide you, that if these names are inscribed on a gold ring or on a green stone in gold, and a person with hemiplegia caused by Possessing Winds is brought to you. and you rub it against his face, it will cause his cure by the permission of God Most High. When you say them, the spirits in the earth and the heaven tremble. You can use the names, by the permission of the Lord Most High, for summoning major and minor spirits (not one of them will fail to come to you). They will be at your disposal out of obedience to the names of God Most High. Whenever you invoke the Lord Most High thereby regarding a need, He will fulfill it for you. Additionally, whenever you summon a King, he will appear before you out of obedience to the names of God Most High. Therefore guard the secrets of what I have imparted to you, and give them neither to those unworthy nor to those without religion or creed.

Know that you can perform any of the foregoing secrets only by purifying your heart for your Lord, making your intention sincere, entreaty to your Lord, humbling yourself before Him, appealing for aid, and working without compensation, just as He commanded you. There is no power or strength, save in the Creator, Exalted and Magnificent.

Names Of Power

FOR THE

FIFTH FIRMAMENT

(MARS)

hese are twenty names of God, Mighty and Majestic, by which the Divine created the angels of the fifth firmament. They must obey them. Whenever you summon them therewith, they will answer. When you are in the appropriate state—namely, favorable conditions in terms of food and drink, cleanliness, and sincerity of intention—angels of red light, holding spears of red light with red banners from east to west, will come to you; they are the Angels of Wrath. These are the names:

By Shamakh [بشمخ], Alhārabā [الهاربا], Walāyalakh [ولايلخ], Haste and come, O Yāṭawīkh [ولايلخ], Amyarāyikh [ابروس], Batūlā [بتولا], Abarūs [ابروس], Arbā [اربا], Wahdabīkh [وداري], Wadārī [اربا], Wandabīkh [اربا]

[فروه], Dhardhawā [فرنوا], Zararmahā [مروه], Armayūṭiyā [ارميوطيا], Arat [ارت], Artātim [ارتام], Hasten, Hasten, angels of my Lord. Hasten ye unto me by the right of these names with which the Lord created You.

Explanation: Glory be unto You, O He who is hidden from all of creation. Glory be unto You, Who is clothed with dignity and majesty. Glory be unto You, Who is the master of all of creation. Glory be unto You, Who is great in power and glory. Glory be unto You, Who is too exalted and subtle to be seen. Glory be unto You, Who knows what is in the seven highest firmaments. Glory be unto You, Who knows what is beneath the earth. Glorified and exalted are You, my Lord. There is no lord save You, no conqueror save You, and no rightful object of worship save You. I ask You, my Lord, to subject Your angels unto love and what pleases You.

Know, my friend, that the angels of the fifth firmament must obey these names with great obedience and quick compliance. Following are some of the wonders of their properties: If you wish a celestial or terrestrial spirit to appear, then go to a clean, pure, and furnished house fumigated with sweet-smelling incense, and bring with you a group of trustworthy and respected people to listen to the names of the Lord Most High. You recite the names twenty-one times and say, "Show ye me the angel N./the ruhani N./the ifreet N./the jinni clinging to the body

of N." and he will appear for you, even if he is of the hidden spirits. Also, if you wish to kill a despotic king or rebellious ifreet, inscribe these names on a knife and set it out under the stars for seven days and nights. Thereafter, recite the names, write the names on the floor, insert the knife into any letter you wish, and order them to kill him and he will be killed, even if he is in the east and you are in the west. If a transgressive possessing jinni rebels against you, write the names in a glass bowl, wash them off with water, and sprinkle it on the possessed person's face and you will see a wonder by the permission of God Most High.

Names Of Power For The Fourth Firmament (Saturn)

hese are thirty names of God, Mighty and Majestic, for obedience and compliance from the inhabitants of the fourth firmament. Whenever you summon them, they will answer; giant angels of light holding spears of fire will descend to you. Let not their appearance or authority frighten you. If you summon a King and he disobeys you, and you wish to control him, then summon him and he will come to

you out of obedience to the names of the Lord, Mighty and Majestic, even if he is in the seventh firmament. These names are the thirty Names of Tijan:

O Maṣqaṣ [مصقص], O Khālīkhā [خاليخا], O Bārī [باري], O Lūtā [باري], O Sahyāl [سهيال], O Hūbāl [لوهايم], O Lūhāyim [بوهبم], O Nūhīm [نوهبم], O Rakhbīlā [لوهايم], O Lūshā [بوشا], O Darbīlā [درخبيلا], O Rakhbīlā [برخبيلا], O Razbīlā [بوشا], O Najlātā [بوشا], O Qarnātā [برزبيلا], O Dhabāl [باه], O Hūhiyah [هوهيه], Yāh [باه], Rīyah [باه], Hī [هي], O Shanūt [شنوت], O Sahalū (بيه], O C Sahalū (بيه], Taṭ [طط], Taṭ [طط], Bakh [بخ], Bakh [بخ], Samā [سما], Samā [سما], O Mūshī [موشي], O Mūshī [موشي

Explanation: Glory be unto You, O Most Merciful One. Glory be unto You, O He of exalted sovereignty. Glory be unto You, O He of infinite beneficence, O He of graceful pardon. Glory be unto You, O He of subtle kindness. Glory be unto You, O He of comprehensive forgiveness. Glory be unto You, O He who does not fear the lapse of time and therefore does not haste. Glory be unto You, O He who accepts the repentance of sinners. My Lord, expand my chest, make my affair easy for me, remove the impediment from my speech so that they may understand what I say, and give me a helping authority from Your presence. O object of every petition, You suffice me.

Know, may the Divine guide you, that the angels of the fourth firmament who traverse all the orbits glorify Him by these names. These are the Names of the Tijan. Thereby you can summon any of the spiritual or terrestrial Ruhaniyyah you wish and not one of them will fail to come to you. You can use them, by the permission of God Most High, for fulfilling needs, binding tongues, burning any spirit, bewildering any tyrant, and the manifestation of any spirit in any conjuration. Following are some of their specialties and wonders: If you write them somewhere, no jinn will enter that place, nor will a devil come near it. If you write them and hang them on a woman whose children are being killed by Stalker Jinn, who harrass her through her children, you will restrain them from her. If you write them and attach them to your arm, they will eliminate forgetfulness. If you write them and hang them on a child or someone who is confused, they will protect them from all ailments. (All of that is by the permission of God Most High.) If you write them in a cup for someone who has anger or misgivings, they will remove that by the permission of the Lord Most High.

Among their great wonders is that, if one prays to God Most High thereby for something He approves of, He will grant him it and answer his prayer. They have numerous uses, the mentioning of which would take long (they will be mentioned elsewhere).

Names Of Power For The Third Firmament (Denus) Odlisteleograficeleee

od, Mighty and Majestic used these thirty of His names to create the angels of the third firmament and they use them to glorify God. Obedience to the names is obligatory to them. Whenever you summon the angels thereby, they will answer out of obedience to the Divine, Mighty and Majestic, and to His names. You can employ them, by the permission of God Most High, for inciting the spirits and anything you wish and of which the Lord Most Glorious approves. They are the following:

Tāsh [طاش], Ṭashūsh [طاشوش], Ṭāsh [طاش], Ṭash [طاش], Ahyā [اهيا], Ahyāsh [اهياش], Hīsh [هيش], Hamā [هما, إهماقه], Shūsh [شوش], Yashmaṣa والممصع], Ṭashūsh [طشوش], Ṭash [طشوش], Hayā [هيا], Hayā [هيا], Tarash [طرش], Yā Hāyāhā [هالها], Sharah [شره], Bajarah [ابجره], Batashūsh [ابجره], Hayhūsh [هيهوش], Exalted is the Divine, the One, the Subduer. Answer me, O angels of my Lord.

Explanation: Glory be unto You, O Possessor of Majesty and Generosity. Glory be unto You, O possessor of power and sovereignty. Glory be unto You, O possessor of favor and blessings. Glory be unto You, Who knows the secrets of all hearts. Glory be unto You, Who will gather all of creation on the Day of Resurrection.

Glory be unto You, Who has all things with Him in a hidden book. Glory be unto You, in Whose hand is every decreed matter. Exalted are You, my Lord, and therefore there is no rightful object of worship besides You, no conqueror besides You, and no omnipotent being besides You. By You, he who triumphs is made triumphant, and he who becomes powerful is made powerful. You are the Omnipotent, the Living, the Master of Majesty and Generosity.

Know, my friend-may the Divine guide youthat these names are a supreme shield and the greatest flame that can burn any spirit. With them, you can shield anyone you wish from celestial and terrestrial spirits, and you can shield people from all possessing jinn so they cannot possess them. Moreover, if you say them where sages are gathered, the names will burn their aides so they will have nothing to employ. If you wish to do that, then command your Aides to hold on under your garment where they will be safe from burning by your generosity; then you recite them. You can use them, by the permission of the Lord Most High, for many things, among them love, harmony, reconciliation between couples, the fulfillment of needs, and any

real magic that is needed.

Furthermore, you can summon all kinds of spirits with them. Whenever you invoke them therewith, they will respond, obedient to the command of God, Exalted and Mighty and Majestic, and to His names. None of them will fail to come to you, provided you are in the previously described state, which consists of keeping clean in all situations, eating what is lawful, and restraining the tongue from superfluous speech. With that, the mirror will reveal the discovery of secrets to you; therewith you will learn of secret matters and other things, such as the evident sciences, and you can rid believing men and women of any affliction you wish.

Therefore, guard—I implore you by the Divine One, my friend—the preserved secret that has come to you and the profound wisdom that has reached you; clench it with both your hands; do not mock it or it will mock you; and use it for what pleases God Most High. Invoke the Creator and trust in Him—what an excellent trustee, what an excellent protector, and what an excellent helper is He!

TAMES OF POWER

FOR THE

SECOND FIRMAMENT

(MERCURY)

the inhabitants of the second firmament, who glorify Him therewith, obey them and speak them. Whenever you summon them thereby, they will respond out of obedience to the Divine One, Mighty and Majestic, and to His noble, magnificent, majestic, pure, immaculate names. Thereby you can employ them for whatever you wish of what God approves of, provided you are in the previously described state, which includes sincerity, having a good opinion about others, compassion for God's creatures, exalting the glorious Creator above every imperfection, earnest entreaty to Him, appeal for His aid, and trust in Him. The names are as follows:

O God, the Mighty, the Wise, Amlī, [ملي], Makhrasā [ملي], Yabkhā [بيخا], Mareīthā [مخرسا], Sakhāfay'ā [مدوس], Qabīkhā [قبيخا], Quddūsā [سخافيعا], Quddūsā [حيوم], Shalmīthā [شلميثا], Ḥayūm [حدوم], Qayyūmā [حانانيا] Ay [اى], Yā Ḥannānā [ياحنانا], Ḥānāniyā [المواتا]

Quddūs [قدوس], Qayyūm [قيوم], Aw [او], YaZlaman [عال], Kasa' [كسع], Salsa' [سلسع], 'Āl [الت], Sa'laj [سعلج], Akh [اخ], Arādūnā [ارادونا], Samāsamā [سعلج]. Majestic are Your names. Holy is Your glory. Exalted is Your remembrance in Your heavens and Your earth, and all who are therein have surrendered unto Your greatness.

Explanation: Glory be unto You, O Originator. Glory be unto You, O Restorer. Glory be unto You, O He of the noble Throne. Glory be unto You, O He of overwhelming force. Glory be unto You, O He who does as He pleases. Glory be unto You, O annihilator of every obstinate tyrant.

Know, my friend-may the Lord support youthat these names are a secret of secrets and you can use them, by the permission of God Most High, for acts of piety such as harmony, the fulfillment of any need, entering the presence of sovereigns, the engagement of women, and calling down the spiritual and terrestrial Kings. The following are some of the wonders of their properties: If you write them on a parchment of deerskin or clean paper using saffron and musk dissolved in rose water, and place them under someone's head, they will give information of what will happen to that one, whether good or bad, throughout the person's whole year. If you inscribe them on a silver ring during a beneficent hour, they will protect its owner against all harm. If you write them on a clean dish, wash them off with clean water and sprinkle it on a possessed person's face, they will burn the possessing jinni. If any person speaks them in the approved manner mentioned, and blows on the face of a possessing jinni, the jinni will burn.

Names Of Power

For The

First Firmament

(Moon)

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ith them God Most High created them. Whenever you summon them by these, they will answer heedfully and obediently. They have the angel Shadkhayā'īl [شدخيانيل] *-(the angel Mitatrun [ميططرون]) by the forelock, the angels who glorify in the firmament of the earth, and the supporters and helpers with the prophets. When you say the names, white and green angels of light holding spears of light, who incite all the angels under the firmament of the earth, and are in charge of the forelocks of the jinn and the demons, will descend to you. Moreover, they are in charge of the children of Adam's actions and protect them against all harm. If you summon any tyrannical King thereby who disobeys you, they will burn him. These are the names:

Kaytāharāsh [كيتاهراش], Ṣabā [صبا], Kayhīsh [كيتاهراش], Halīlī [هرهوش], Wahash [وهش], Harhūsh [هورش], Hūrash [هورش], Sha'yāl [شعيال], Adamīsh [هورش], Ba'nūj [ادميث], Yā Rūkh [يا روخ], Yamīnākalhā [بعنوج], Ṭāṭ [شلاهما], Kaṣahāt [كصهات], Shalāhamā [شلاهما], Ṭāhaṣḥaṣā [شلاهما], Haṣ-haṣā [طاهصهصا], Hajhajā [هجهجا], Anūkh [أنوخ], Anūkh [أنوخ], Anūkh [انوخ], Anūkh [انوخ], None but Him is omnipotent, and none but Him is worthy of worship.

Explanation: Glory be unto You, O Glorious One who is praised. Glory be unto You, O Ever Subsistent One who is honored. Glory be unto You, O Resurrecter. Glory be unto You, O Inheritor. Glory be unto You, O Omnipotent One. Glory be unto You, O knower of secrets. Glory be unto You, Who will resurrect all who are in the earth and the heavens. Glory be unto You, O subjugator of all creatures. Glory be unto You, O subjugator of all creatures. Glory be unto You, O preordainer of sustenance. Glory be unto You, O creator of time. You are exalted in Your heaven, and Your status is elevated. You are highly exalted above what the oppressors say.

Know, my friend—may the Divine One guide you—that you can fulfill worldly needs by these majestic names. If you invoke God thereby and request a need, He will fulfill it. If you say them and request the presence of a spirit, he will come to you quicker than a flash of lightning. If you say them in a state of cleanliness from filth and in a clean place, the angel in charge of them

will appear to your right; ask him about whatever you wish and he will fulfill it for you. If you seek a spirit, you will take revenge on him. You can use the names, by the permission of the Lord Most High, in all conjurations, summonings and employments of the Ruhaniyyah of the planets (for the seven planets are under the earth's firmament). You can also use them for protection, healing, abduction, evil, reproval, and frightening. Among their servants, whom you can employ under the earth's firmament, are four angels who are in charge of the spirits: the angel Mahqā'īl [مهقائيل], the angel Talahkafā'īl [روقائيل] the angel Ruqa'il [طلهكفائيل], and the angel Samsamā'īl [صمصمائيل]. The seven archangels are in charge of the jinn and the devils under the earth's firmament. They are also the masters of flames, bewilderment, abduction and burning. Under each one of them are countless angels who you can employ in works both great and small.

I have completed the supreme Canopies and the grand Heavens to the last of the seven firmaments, to the earth, along with the employment of their Ruhaniyyah, their conjurations, and their instructions. However, there were no citations of incenses for you, but I shall now cite those incenses, by which independence will occur and by which you will evoke good fortune. They are frankincense, mastic, nadd (stick incense), and aloeswood. These four are for the uppermost Heavens and the seven Canopies. In addition to the four, costus and amber are for

everything below them, to the earth's firmament. Then, after the incenses, I shall discuss the means by which aim is set aright and by which we will be safe from criticism, namely, communication from the angels, employable under the earth's firmament, who are in charge of the forelocks of the jinn and the devils-they are the twelve angels who sent down the twelve armies of jinn. Afterward, I shall discuss their seals, spears, appearances, names, conjurations and the secrets that characterize them. These were revealed through the tongue of Jibra'il the messenger to Adam (peace be upon إجبرانيل), him), then to Enoch (peace be upon him), who was of the wise, then from prophet to prophet and so on, down to the wise Solomon. These are the righteous supplications and purified names that are answered, by which the first and last of the spiritual angels, with their exalted ranks and lofty degrees, glorify.

His [the prophet Muhammad's] saying was, "Indeed, God has ninety-nine names. Whoever memorizes them will enter paradise. I shall first begin with the angel Mīṭaṭrūn [ميططرون], who is the last of the Kings and one of those in charge of, and empowered over, the jinn. We shall discuss the manner of employing him, his seal, his spear, his banner, his conjuration, his secret, his subjugation, and his uses, arranged according to topic.

SEAL AND CONJURATION FOR THE ANGEL METATRON

f you wish to employ this angel, fashion a ring from gold, with carnelian for its stone. Make A and engrave it on a Friday when Venus is in its exaltation, which is Pisces; or on a Saturday, when Saturn is in Libra; or on a Sunday, when the Sun is in Aries; or on a Monday, when the Moon is in Taurus; or on a Thursday, when Jupiter is in Cancer and free from Gemini. Whatever time you choose to make it should be free from -. malefic aspects. Moreover, you should undertake this during the Arabic months that are not sacred. Thereafter, you neatly engrave it; wash it with running water and salt, then with rose water and musk and make a case for it from green silk. Then you prepare yourself, by the permission of the Divine, to conjure him.

This is the manner of Mīṭaṭrūn's [ميططرون] seal:

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When you wish to inscribe it, betake yourself to a clean, pure, furnished house, fumigated with pragrant incense, and let the seal hang from a red or green silk thread. Then, prepare yourself for the Lord Most High, seeking that He subordinate the angels to you for whatever you wish. You shall abstain from eating anything having a soul, as well as what exists from it; let your food be of what the earth brings forth. Seclude yourself from others, except when it is indispensible.

Humble yourself before God Most High during your observation. Your vision and attention shall be with your heart. You shall sit facing the Holy Place. Avoid idle talk and keep to recitation and glorification. Sleep not unless it overcomes you. Be careful not to eat food touched by a woman who is menstruating or having postnatal bleeding, and let neither one enter your home, as this will be better for your operation. Do not sit down, except in a state of purity.

Call down the spirit with words that subordinate him, at the beginning of the night; in the middle of the night; at the end of the night, before sunrise; at the beginning of the day, after the sun rises and becomes white; after the sun's zenith; and before the sun becomes yellow. Do not summon him after dawn, during the sun's zenith, or during sunset, as it will likewise be better for your operation. Fast frequently. On I the fourth night, you will hear a rumbling like thunder in the sky. If you are in the wilderness, draw a circle around yourself, write the Burning Names in new saucers which neither food nor oil has touched, wash them off with water, and spinkle the circle for fear of the Divers from among the jinn. Likewise, let there be a shawl with amulets and Burning Names written on it on your head, lest the Flyers snatch you. Let your incense always burn during the conjurations.

Fear not, for one who possesses the seal has nothing to fear; rather, only one who fears destruction for oneself feels fear. Furthermore, avoid impurities at all times, as it is better for your work. After you complete seven days, angels of light will descend on you, and all the Ruhaniyyah of the earth will come to you. Thereupon show them the card, that is, the supreme seal of

Miṭaṭrūn [ميططرون], for it is their pact, their subjugation, and a barrier between you and them. These are the names:

El, Shala' [بيعو], Ya'ū [بيعو], Yūbiyah [بيعو], Beyah [بيه], Betakfayah [بيه], Betakfāl [بتكفيه], Shaqāl [شقال], Qayā'īl [بتكفال], Mūraṣ [مورص], Marayūqad [مريوقد], Qadqāsh [قدقاش], Ṣamdarash [صمدرش], Ṣamdarash [صمدرش], Ṣamdarash [صمدرش], 'Azī [ماروي], 'Azī [عزي], Yāhweh, Ah [ها], Ah [ها], Layṭa [ليطا], Ṭafyāsh [طفياش], Yūh [هيا, Ghash [شقا], Ṣaṣmūs [صمموس], Jash. Do as ye are commanded!

You can also recite them with all conjurations. When the Kings, with their lofty ranks, exalted degrees, and diverse and frightening appearances, come to you, turn away from them and invoke God Most High to subordinate the angels. who are in charge of them and who have them by the forelocks, to you. When he descends to you, and the manifest light envelopes you, fortify your heart, strengthen your heart and yourself, and do not be afraid, for you have nothing of which to be afraid. Speak to him and he will speak to you. Do not let go of the seal, as long as he is with you. If he grants you obedience on your saying: "Obedience unto the Lord and His names, O Mitatrun ميططرون], you and your brothers. I entreat you to be my aide in whatsoever I seek assistance with regarding obedience to the Creator and what pleases Him," pray for him and then dismiss him, for the seal is finished

and your obedience is completed. After that, hold fast to purity, piety, fear of God Most High, mercy and compassion, good character, selflessness, charity, fasting, cleanliness, pleasant odor, and sympathy towards all creatures, and avoid the opposite, in everything you do. Seek all help from the Divine.

SUPREME GONJURATION FOR ALL SPIRITS

T t is for all the spiritual angels, from the Throne to the Footstool:

In the name of Him by whose command the heavens stand, whom the angels glorify in different tongues, who created the heaven by His power, who spread the earth by His volition, who created the stars by His wisdom, who caused the seas to pour forth by His will, who dominates all things by His subdual and might, He of everlasting eternity before ancient times and past ages. Blessed is He in His luminous, elemental, eternal essentiality. He is hidden in the sanctity of the divine, exalted, everlasting lights, unperceivable to terrestrial humans, but established

in pure minds. Blessed and holy are Your names, O Lord from whom the wisdom of spiritual spirits distinguished by exalted powers varies. Blessed and holy are Your names, and great is Your glory. None is omnipotent besides You. None is subduing besides You.

I invoke You by Your most beautiful names and Your most exalted and supreme words that You said to all things-Be!-whereupon that which You willed, happened, and which no earth or heaven can bear hearing. I ask You to subordinate to me Your slaves and angels that I mightthough ultimately, I seek help from You-seek help from them for that which pleases You. I summon you. O company of pure spirits obedient unto El, Lord of the Worlds, from among the spiritual angels in charge of the forelocks of the jinn and the devils, by that by which El adjured the heavens and the earth, whereupon they obediently came by His power; by the supreme words and most exalted verses; by El. who is Lord of the hereafter and this world: by that which Jibril [جبريل] (peace be upon him) revealed to Solomon for all the prophets.

O Ehieh Asher Ehieh, Adonai Tzabaoth, El Shaddi, Nūr al-Nūr [انور النور], Ah [ها], Ah [ها], Tala'la' [كلاً], by Hāh [هه], Yāh [هه], O Hū [هه], Hū [هه], Hū [هه], Hū [هه], Namwāh [هها], Namwāh [هلا], Namwāh [هله], Ah [هاه], Hayāh [هله], Ṣahṣahā [هله], Haṣ-haṣā [لوخ], O Hi-yah [هها], Namūh [ههه], Namūh [ههه], by the name by which our Lord siezes all things, so that it

surrenders and becomes humble; and by the stored, hidden name: Ehieh Asher Ehieh, Ṣaṣfaṣ [صصفص], Ṣaṣ [صصفص], Adonai Tzabaoth, El Shaddi. May God be pleased with you.

Answer me, O angels of my Lord, O Shamakh Shaymīkhā [شمخ شيميخا], by Him for fear of whom ye tremble, for great awe of Whom you fall down in a swoon. Who is clothed with awe. Who is hidden in glory. Who is crowned with light, the reflection of the radiance of Whose light shone upon Mount Sinai, whereupon it collapsed and flowed away, and the angels fell down from the air in a swoon, frightened by the sway of the Lord of the lofty Heavens, obedient unto His most beautiful. names and supreme words; by the name that, if your soul were to say it, the heads of the cherubim angels would fall off: Hūrīn [هورين], Bārūkh [باروخ], Ashmakh [اشمخ], Shamakh [باروخ] alted above all that is blessed, Tantish [طنطيش], أ Shafash [الله] , Akrākūk [اكراكوك] , Ilāh [الله] , Quddūs [هابوترابخ] O He of might, O Hābūtarābakh [قدوس] Bakh [بخ]. By 'Alim [عالم], Taymutha [طيموثا], Taythā [الله], Manī'ā [امنيعا], Shadāyid al-Ar'ād مدايد] الارعاد Taythā [طيئا] Shamakh [الارعاد], Oayyūmā [مايونا] Rahmānā [رحمانا] Yūthā إيونا], Māyūthā إقيوما] Hūlāyin [هولاين], Halhīthā [هليثا], Qaz [قط] Qat [اقط] Allah [الله احد], al-Wāhid [الله al-Qahhār [هو غان] Hū [هورص] Hūras [هو Hūghān [هو] , إلقهار] Kabbara [ابيض], Jabbar [جبار], Abya' [ابيض], Bī' [بيض], Māyūt [مايوت] — majestic and mighty is the power of the names of Shatamut [شتموت]. By Masurash

Blessed is our Lord—how powerful is His might!—who restrained the jinn by His words; there is no god but Him. Hurry, by the kāf [عاف] in Kāf [عاف], the sād [عاد] in Ṣādiq [عاد], Ah [ه], Ūhī [عاد], Shūṣah [شوصة], Sharmah [شرمة], Shaṭūr [معسق], Hā Mīm 'Ayn Sīn Qāf [عمسق], Alif Lām Mīm [هال], Alif Lām Mīm Ṣād [المص], Rabb [الم], O most magnificent Majestic One [طبل الأجل]. Answer me, O Mīṭaṭrūn [مبططرون], You and all your aides, in obedience to El and His names.

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SECOND GONJURATION FOR THE ANGEL METATRON

summon you. O company of pure spirits obedient unto El, Lord of the Worlds, by El, my Lord and your Lord, Creator of all things, God .. of all things. He is powerful over all things, wherever you may be in the kingdom of El, Mighty and Majestic. By the right of Mashtat [مشطاط], Tat [طاط], Nuh [نوه] Nuh [نوه], Shawah [أطاط], Shawah [أسواه], Alhā [الها], Alhā [أسواه], Shamakh [شواه] [الشنال] Ashnāl الشنال], El الله El الله (المنال), 'Ashyāl الشنال), 'Ashāl [عشال], Marnayāsh [مرنياش], Sabūsh [صبوش], Yūsh [سياش], Marnayūsh [مرنيوش], Sayāsh [سياش [مرنيوش] Marnayush [يوش], Yush [يوش] Mayash [مياش], Yush [بوش], Ah [١٠], Hawah [مياش], Hū [] Hū [] Lord of Light Most High, hasten, O angels of my Lord. By the right of Shamwash [هواه] Habut [هبوط] Ah [ها] , Ah [ها] , Hawah [همواش] Kaykanāsh [كيكناش], Marnayāsh [مرنياش], Mayūsh ميوش], Nūsh [نوش], Nāsh ميوش], Līkhā [ليخا] Līkhā البِخا], hurry unto me, O angels of my Lord; hurry unto me, O angels of my Lord."

THIRD GONJURATION FOR THE ANGEL METATRON

I summon you, O company of pure spirits, by the name of El, Lord of the heavens and the earth, knower of the unseen and the seen. He lis the Merciful, the Compassionate, the King, the Holy, the Complete, the Source of Security, the All-vigilant, the Invincible, the Overpowering and the Glorious. Transcendent is He above that which they associate with Him. He is God, the Creator, the Maker and the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorify Him. He is the Invincible, the Wise. His command is mighty and His decree is inevitable. Everything will perish, while He is El, the Everlasting.

Yah [يه], Yah [يه], Yāh [يه], Yūh [يه], Shamʻaṣayā [يه], Shamʻayā [شمعصيا], Shamʻayā [شمعصيا], Taqayāsh [شمعصيا], Taqīnash [شمعصيا], Hū [هي], Hī [هي], Bafarṣakīl [بفرصكيل], Shahāmaṣaq [شماص], Ṣaṣ [صص], Ahnūsh [صص], Shanāsh [شناش], Kafāk [كفاك], Shahāwah [هنال], Hū [هي], Hī [هو], Hū [هيال, الشهاوه], اهيال, Samā [سما], اهيلوهيا], Samā [سما], السما], Samā [سما], السما]

FOURTH GONJURATION FOR THE ANGEL METATRON

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Yay: 'Almahshāshiq [علمهشاشق]. 'Alamū [علمو]. Thayākalamūthayā [أثياكلموثيا], Athyāligh [أثيالغ Sa'ṣa'ā [اصعصعا], Ṣa'ṣa'ā [اصعصعا], Bahāṭā [الهاطا], Atālayā [اطاليا], Aqāliyā [افاليا], 'Asha' [عشع], 'Ajaj [عجح], Sharmadī [شرمدي]. Blessed is El, the Magnificent, Ashatīkh [السطيخ], Taytahā [طيطها], Sa'sa'ā [صعصعا], Jahātā [الحالم , Aṭāliyā [الماليا], Aqāliyā [القاليا], 'Asa' [عسع], 'Ajaj [عجم], Sarmādi [سرمادي]. Blessed is El the Magnificent, Ashatīkh [أشطيخ], Taytahā [طيطها] Malīkh [مليخ], 'Alyākh [علياخ], Malīkh [مليخ], Shalmīth [شلميث], Qamwārish [قموارش], Halhanūsh [شلميث] Shamlahush [شملهوش], O Sa'talaf [صعطلف], O Talfif [مشنصير] O 'Ayqafna' [عيقفنع], O Mashnasīr [مشنصير Nūfayl [نوفيل], O Barīhūth [بريهوث], O Dayfūb [بيفوب] O Tantafikh Agahūsh [طنطفيخ الهوش], O Shamlikh Dalahūthā [شمخيثا] O Shamkhīthā [شمليخ دلهوثا] O 'Atlayakh [عطلياخ], O Shamlakh Qatikh [شملخ قطيخ] O Shahalhanik Baqayurash Tamqathitha [شاهلهنيك] [بقيورش طمقتيثا

Answer me, O angels of my Lord. All that are in the heavens and on earth will swoon, except such as God pleases. All will come unto Him humbled. Shake Ṭaḥīṭamfīliyāl [المهيطمفيليال] for them, O companies of Ruhaniyyah. Answer me, O Ṭaḥīṭamfīliyāl [المهيطمفيليال]. Stun him or else God will stun you. Hasten, O Ṭāṭamṭayāl [الطمطيال], O Ṣaʿṭakyāl [المعطكيال], O Ṣaʿṭakyāl [المعطكيال], O Ṣaʿṭakyāl [المعطكيال]; sieze ye him by the right of Jibrīl [المبريل], Mīkāʾīl [الميكائيل], Isrāfīl [المهيطمفيليال], And 'Azrāʾīl [عزرائيل], Hasten, O Ṭaḥīṭamfīliyāl

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FIFTH GONJURATION FOR THE ANGEL METATRON

ay: Answer me, O Mīṭaṭrūn [ميططرون], by Him who said unto the heavens and the earth, Come willingly or unwillingly, to which they replied, we will come willingly. Answer by God's names: O Ma'alqayūṣ [معلقيوص], O Manalqayūrash [منلقيورش], O Shamkhīthā [شمخيثا], O Taṭūrash], O Ṭaṭūrash

الطورش], O Daymūthā [ديموثا], O Saqalqayūrash [صقاقبورش], O Ṭahaṭ-hayūkh [صقاقبورش], O Rayhūn [رقمبوش], O Damhalūkh [ريهون], O Damhalūkh [ديموخ], O Daymūkh [ديموخ], Adonai Tzabaoth, Alwahīmā [الوهيما], Mabūthā [الوهيما], Shaman [شمن], O 'Alyāhīkh Darjah Bashāṭ [مبوثا], O Mūthā [مبوثا], O Thāf Ṣarī'ā Shārahwā [مباشارهوا], Answer me, O Mīṭaṭrūn [مبططرون], wherever you may be in the kingdom of God, Mighty and Majestic, Tūlī [مباطرون], Awīl [أويل], Hath [مباطراء], Laṭākhī [مباطراء], القارين], Aṭāhata [الوليه], Laṭākhī [مباطراء], Laṭākhī [مباطراء], المعاطراء], المعاطراء]

SIXTH GONJURATION FOR THE ANGEL METATRON

हारह कराइक्राइयक्रविकायरहर्क्रिक

ay: By Yūkhashāh [بوخشاه], Maghan [مغن], Māh مغن], Ma'ramāh [معرماه], O Adharīn Adharīn [ماه], by Shanṭā [شنطا], Shanṭā [اذرين اذرين], Khadarūsh [خدروش], Layūsh [ديوش], Answer ye, by

the right of Him who is crowned with light and power and glory, He is from whom you tremble in fear and fall down in swoon, out of awe. By Yā Lakūthā [ايا لكوتا], Fajhamīsh [شجهميش], Yūqash [شوتا], Bahīthā [ابهيثا], Shalūthā [الموقا], Yāqūtā [الوقش], Taṭmā [المطما], Ṭaṭūfā [الططما], Shahīsh [المهرش], Mahrash [المهرش], Hū [هو], Hū [هو] give your obedience unto God, O Mīṭaṭrūn [ميططرون]. Answer me, for Thrāyā [الرابا] is a bright, flaming fire upon him who disobeys the names of God. Answer me, by Kalkathūm Hu Ṭiyah [كلكثوم هو طيه]

SEDENTH GONJURATION FOR THE ANGEL METATRON

Il Ruhaniyyah are obliged to obey this. Say: Answer me, O company of angels of the Lord of the Worlds, who were created from the light of the Divine. Wherever ye may be in the the kingdom of God, Mighty and Majestic, I conjure you to quickly answer and obey, by that which I have said unto you and am now saying; by El, El, Yāh [ها], Yāh [ها], Hah [هم], Karagh [كرغ], Ramakh [كرغ]. May Barhayā

for fear of You, O Lord, al-Aḥad [الأحد], al-Aḥad [الأحد], al-Aḥad الأحد], as-Ṣamad إلاحد], as-Ṣamad [صمد] Kandarūd كندرود], Knower of things before their existence, He who manifested Himself unto the mountain, crumbling it into a mound, whereupon Moses fell down in a swoon. Descend, O Mīṭaṭrūn [ميططرون], with heed, obedience, and compliance.

Know, may the Divine guide you, that when you have completed seven days in the manner I have described to you, he will show himself to you, and his light will envelope you, and his subduing spirit will enclothe you.

Make a carpet for yourself from any kind of metal or fabric you wish, written on in black; on it you will sit, stand, and order the spirits as you are sitting. If that is not possible, use a piece of pure, clean parchment written on with a mixture of saffron, ink, musk, camphor and rose water. Thereupon you will achieve dominance over every soul on earth, human and jinn alike. You shall do likewise when employing terrestrial spirits concerning a seal or the like. God Most High willing, we will give the instructions, commentary, and names for the carpet in a separate chapter,

SUNDAY AND ITS EMPLOYABLE RUHANIYYAH

Yay: Answer, O angel Rūgayā'īl [روقيائيل] and you, O Ṭaqyā'īl [طقيانيل], by the right of these names: Yajarjayūn [يجرجيون], Elyon, Samāyūth [سمايوث], 'Adnayūn [عدنيون], Samārūt [جبروت] Jabarut [جبروت], 'Adalub إحدلوب] Kafalub . [شلوب] Shalūb (ديعوب) Day'ūb (دعوب), Shalūb (كفلوب) Shatūb [شطوب], Ahīl [اهيل], Ahlīl [المليل], Marmalayāl مرمليال] Harmalayāl [حرمليال] Kaqlīl [مرمليال], Daykūb -[ديكوب], Dayda'ūb [ديدعوب], Shaytī'ā [ديكوب], Shamtī'ā [لطع], Layta'ā [لطع], Yata' [بطع], Sha'kanā [شعكنا]. Shamhalayūb [شعكنا]. Answer, O angel Ruqayā'il [روفيانيل], by the right of these names, and you, O Taqyā'īl [طقيائيل], by the right of these names: Yajarjayūn [يجرجيون], Elyon, Shamāyūn [شماروت] Shamārūt [عدنيون] أشماروت], "Adnayūn Jabarūt [جبروت], 'Adalūb [عدلوب], Lahūb Shalahub [بوطمط , Zamtahā [طمطما] , Muth [موم] , Lub [بيعوب] Kafalūb [بعلوب] Da'ūb [بوب] Day'ūb [بيعوب] Salūb [اهيل] Satūb [سطوب] Ahyal [اهيل] Ahyalīl [كقليل] Harmalayāl [حرمليال], Kaqlīl [اهيليل], Daykūb

[ديكوب], Dayda'ūb [ديدعوب], Sayta'ā [ديكوب], Samta'ā [سطعا], Layta'ā [لطع], Yata' [يطع], Sha'kanā [شعكنا], Shamhalayūb [شمهليوب]. Answer, O angel Rūgayā'īl [روقيانيل], by the right of these names: Agaream] [فاق] Fāq إفي] Bashtawākhash [بشطواخش] Fī إفرتمي] Yā [يا], Khal [خل], Alharā [الحرا], Bahjarīshā [إبا], Tūshīshā [طوشيشا], Tawā [طوا], Adfī' [الفيض], Azhar [الكه] Harī [هرى], Aykah الظهر], Aykah الظهر], Shamī [نره] Kaydah إكيده , Arah [اره] Dharah [فره] , Kayanā [كيانا], Wūmā [ووما], 'Abdah [عبده], Saya'lamah [كمه] Kab [كب] Kab [كب], Kamah [كمه], الدومه [كمه] Adākamah [اي Ay [اي], Yamarūh [بمروه], Bakh, Bakh, Bakh, Bakh, Bakh, Tā [4], Tā [4], Hah [44], Hah [48], Hah [48], Hah [48], Ah [61], Ah [61], Ah [61], Ah [6], Hih, Hih. Hurry to me, O angels of my Lord. Answer me, O Rūqayā'īl [روفيانيل], and you, O Tagyā'īl [طقيانيل].

SEAL
OF THE ANGEL
OF THE SUN

nscribe it when the Sun is in its exaltation, during the first hour of the first Sunday of the month, and set it out under the stars at

the beginning of the month. This is the seal, just as you see it:

هسطنیخ مہلمح لسکینه بکلکلم یا نور هیچ ب² یا هو هیت اجب بر الطاعه برس الطاعه برس باری قیائیل/س

Inscribe these names on the setting of the gem.

THE COMPANIES UNDER THE SUN WHO GAN BE EMPLOYED

हारह कथाड्रेक्ट्रड्रेक्ट्रड्रेक्ट्रिक उप्राचित

hey are fiery and are possessors of lightning. The conjuration compels them to be subservient, obedient, and compliant. Say:

I summon you, O company of pure spirits obedient unto God, Lord of the Worlds, by the names with which God created you, which are written upon the Sun; by Shahshah [شهشه], Hayl [هيل], Tashak [طشك], Tasha'il [طشعيل], Būh [أبوه], O Saymawī [ويعود] O Way'ud [ويعود] Bahaylayuh [ميموي], al-Arkayāz [الاركياظ]; by Haybūh [هيبوه], Haybūh [ميبوه], Nūr [نور] Nūr [انور], Hayshabūh [هيشبوه], Kashrayāwub by: [يعنشقزم] Shalahūb [شلهوب] Ya'anshaqūm [كشرياوب] 'Alshaqum ما علشقوم] 'Alshaqum ما Alshaqum' Alshaqum' [علشقوم] , Shūsal [شوصل] Haybarash [علشقوم] Yada'ūb إلاعوب]. Blessed is the Light of Light, the Director of Affairs, the Destroyer of Tyrants, Haykh Answer me, O company of fiery ones, by the right of that with which the angels of the Sun glorify.

THE NAMES OF THE SUN =

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ith the permission of God Most High, you can employ them for burning. They are as follows: By Hashalyasa' [هشليسع], Tab'alaḥ [طليط], Kalkalam [ملكك], Ṭalīṭ [طليط], Aṭlaṭ [اكلك], Ya'mak [يعمك], Hatyak [حتيك], Aklak [اكلك], Hashlash [هشلش], Shalmaṭī' [شلمطبع], Ṭī' [بعطف], Ya'ṭaf [هارش], Laqaṭ [لقط], a fire that Hārish [هارش] inhabits. Answer me, O Hārish [هارش], by the right that Shaghūb [شغوب] has over you; burn and shock.

Write them in a cup, wash them off with water, and sprinkle the possessed person's face with it and the possessing jinni will burn. They are for reproval, subjugation, conjuration, and burning any rebel jinni or devil.

GONCERNING THE TERRESTRIAL JINN KING OF THE SUN

e is al-Madhhab [المذهب], a king of great stature, potent obedience, and speedy compliance, who is crowned. He is of Banu Dahir ibn 'Uwaymir ibn Sharhabil al-Jan Jamlith. For aides, he has rebel jinn, and Ruhaniyyah in numbers only the Lord, Mighty and Majestic, can enumerate. Following is the noble seal. Inscribe these names on the setting of the gem and set it out under the stars with the seal. They are as follows:

الاهم ١١١ ١١ الوحد القهار ١١١ بع الرد الوحاه كي المساعلا ع و الاهم ١١١ الاهم ١١١ الوحد القيار ١١١ بع

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MONDAY AND ITS EMPLOYABLE RUHANIYYAH Pf Ruhaniyyah, it has a number of angels that none but the Lord Most High can enumerate, and presiding over them is the king al-Abyadh [الأبيض] (Marrah [مرة]).

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SEAL OF THE ANGEL OF THE MOON

أجب ياجبريل شطط كططش كلطش والمسلم طبسط سلس طسه توهيا هو مياط هو مياط هو حزالله حاده اجل وعزالله حراب هو هوا ساكلا مركئ

BOOG IIDEBREER OF BURNESSEED

GONJURATION TO THE GOMPANIES
OF AQUATICS BETWEEN THE
HEADENS AND THE EARTH OF WHOM
QAMRAYAEL [قمریائیل] IS IN CHARGE

Tanshīr [ميناش], Maynāsh [ودرتيش], Wadareīsh [ودرتيش], Yashīn [ميناش], Abat [تابا], Aytā [ايا], Qanshūr [مقشور], Ashkhalīkh [شخليخ], Aydalakh [الإلخ], Waṭarṭūrīkh [هم], Bayshārūd [الهاربه], Hū [هم], Rashmīkh [رشميخ], Alhārabah [الهاربه], Bamshā [المشاعة], Bańāwut [الهاربه], Aqayzayūnā [اقيظيونا], Baʿāwut [موت], Mūt [موت], Adonai, Shūṭal [الهوطي], Shaymīthāhim [المحليوم], Adonai, Shūṭal [الهوطية], Shaymīthāhim [الهوليوم], Saʿat [المعاليونا], Shaklahūm [المعيناهم], Saʿat [المعاليونا], Talayūnā [الهوليونا], Saʿat [المعاليونا], Lord of all things, Who watches over every soul and knows that which it earns, and Whose command all things obey.

GONJURATION TO THE TERRESTRIAL KING AL-ABYAPH [الأبيض]

हारह कथाइक्रइक्रइक्रक्रवाद्वात व्याप्त

Yay: I conjure you, O company of pure spirits obedient to El. Lord of the Worlds, from among the abductors, the sages, the seers, the soothsayers, the messengers, the flyers, the dwellers of the air and those who eavesdrop on the heavens. I conjure those of you who are throughout the earth, its lands and seas, of any of the heroic hosts, be ye far or near, weak or strong, obedient or obstinate, by that which Faygatūsh [فيقطوش] uttered, whereupon ye dismounted the air, falling, and got off the clouds, frightened, and your state of affairs went awry, and your sight was covered as you fled in a blind stupor, for their walls encompassed you and their clouds overshadowed you. By Hazmah [هزمة], Hazmah [مرتماث] Mareamath [مرتماث], Mareamath هزمة] [بشم] Basham [قردمات] Qardamāt [قردمات] , Basham Ashlām [الشلام], Agash [اقش], Argash [الشلام], Fashat [فشط], Fashalīt [فشليط], Jalhah [جلهة], Hajaj [حجج], Hajaj [حجج], Masrahūn [مصرهون], Kayd [كيد], Rawāyah إرواية], Maharit, Hanad [هند] Barkhūf [رواية], Hūf [اطط] Hawl [موف], O Hawl [حول], Atat [اطط], Atat

[الخوش], Anūkh [انوخ], Anūkh [الخوش], Alkhūsh المهمرة إلى المهمرة الم

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INSTRUCTIONS FOR AL-ABYAPH'S SEAL

on the setting of the gem, inscribe the following: There is no god but El. All things shall perish, save His countenance. His is the judgment and to Him ye will be returned.

Following is the seal, just as you see it:

<u>لا</u>لا

اکا ۱۱۱۲ ه ۱۱ اکا ۱۱۱۲ ه ۱۱ کا ۱۱۵ کا کا کا ۱۱۱۵ ما ۱۱۱۵ ما ۱۱۵ ما ۱۱ ما ۱۱۵ ما ۱۱ ما ۱۱۵ ما ۱۱ ما ۱۱۵ ما ۱۱ ما ۱۱۵ ما ۱۱ ما ای از ای از



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THE NAMES OF AL-ABYAPH'S AIDES

nswer me, O Abu al-Ḥakam [أبو الحكم], and you, O Hishām [هشام], and you, O Hawhar [هوهر], and you, O Shaḥanīt [شخنيت], O Maṣ-faraṣ [مصفرص]. O righteous slaves of El, wherever ye may be, El will bring you all together. Surely He is able to do all things.

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TUESPAY AND ITS EMPLOYABLE RUHANIYYAH

now, may the Lord guide you, that Mars, the swordsman of celestial bodies and of great obedience, governs this day. It has a number of angels that none but God Most High can enumerate, and Samsamā'īl [اسمسائيل] is in charge of them and oversees them. The conjuration is to him and all the angels who glorify on the planet Mars (peace be upon them). Say:

I conjure you, O Samsamā'īl [مسمانيل], and you, O Damyā'īl [دميانيل], and you, O Jalhayā'īl إلميانيل], and you, O Shardayā'īl إشرديانيل], and you, O Raqṭayā'īl إن معلى and you, O Raqṭayā'īl إن معلى المعلى المعلى

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THE SWORD OF MARS

ashion a sword from Indian iron and inscribe it with the following names when Mars is in its exaltation, which is Capricorn. Then set it out under the stars for seven days and nights, just as you did with the seals, and it will perform all the functions of the seals. These are the names you inscribe thereon: Karayūsh [مريوش], 'Adārayūsh [ماريوش], by 'Ayūsh [ماريشيس], 'Ānash [مانية], Barshānah [مانيدوش], Yazīdūsh [مانيدوش], Ka'akh [كعخ], Baydashīs [مانيدوش], Kadwā [كحوا]

THE GONJURATION
OF
MARS

y Qamhar [قرقر], Qamhar [قمهر], Qarqar [قمهر], Qarqar [قرقر], Sharhayūsh [شرهيوش], El, Khūsh [خوش], Hū [هو], Hū [هو], the Lord of Light Most High.

THE SEAL OF SAMSAMAELT

ወሂ፭ልሂሕጟጟዳወሂሂቪዲዲዲጊዴው关 **ሂ**ዹ፟፟፞፞፞፞፞፞፠

اااط ۱۱۱۱۹ ۱۱۱۱س الط ۱۱۱۱ ۱۱۱۱س العلے حصیع ۱۱۱۱۱۱۱ الله یا سمسمائیل الله یا سمسمائیل

The name symbols on the sword along with the names: How perfect is my Lord, Wadarhūsh [ودر هوش], Munṣif [منصف], Naslakhāt [الو], Balsāt [بلسات], Yaṭlīkh [بلطايخ], Aw [السات], Lakh

[كحملخ], Lakh [لخخ], Kaḥmalakh [كحملخ], Aw [الغظيون], Yanjar [ينجر], Baqṭalayūn [الهون], Rahwāb [رهواب], Bah [الها]. They were overturned therein: they, the misguided, and all the hosts of Iblis.

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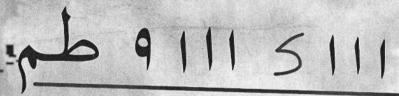
It also has a spell for rending unconscious those who are possessed, and forcing their possessing spirits to manifest. It is as follows: Ha'malas [سمعماس], Ṭamas [سماس], Jalayūs [سعباس], Hayalūs [هيلوس], Falayūs [فليوس], Hayṭalūs [هيلوس], Samalūn [ماليوس], Awahūs [اوهوس], 'Alayūs [سملون], Balsaṭān [بالسطان]. Hasten, by the right of the One, the Triumphant. Make him to manifest, O Aḥmar [أحمر].

INSTRUCTIONS FOR THE
KILLING OF AN EVIL JINN
BY AL-AHMAR [الأحمر]

f a possessing jinni or Wind rebels against you, and you wish to kill him or expel him from a body, then draw a picture of him and the angel in charge of the spirits of the jinn upon a clean parchment or a clean floor. Write these names upon his neck so that they extend across his shoulders:

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On his right arm and right side, you write:



On his left arm and left side, [you write]:



On his right leg and right shin, write 'Ḥajaj [حجن]' on his left leg and left shin, 'Encompass them'; and on his belly, these pure, sacred names, which are feared by all the spirits, that is, the angels and the jinn, and which constitute a binding pact upon them, and which is the Greatest Name:

9 111 9 9 0 1 9 1 1 1

When you wish to seek vengence against the Wind, draw this image and strike it with a rope attached to a pomegranate branch and he will awaken and adjure you by the Lord Most High not to kill him. If he requests a pact, agree to it and make a pact with him; then write an amulet for him and let him go. If he returns, and he is Muslim, punish him and imprison him, and if he is a disbeliever, kill him. But hasten not to kill, for therein is harm and evidence of one's rancor, none of which befit the kindess of sages. If he declines to speak, rebels, trangresses, and refuses to come out, write the names that are in the image. Summon the angel in charge of them. Mītatrūn [ميططرون]; summon the Ruhaniyyah of the seven planets. Say three times, "This is indeed an enemy who has rebelled, trangressed, and disobeyed El Most High," and insert the spear into any of the letters you wish and he will die. Alternatively, if you cut it with scissors, bit by bit, as you evoke, he will be cut into pieces, just like the paper. Therefore, guard, my brother, what has reached you, namely, this image, which is an independent treatment, and which can be employed in three hundred types of real magic pertaining to treatment and the like. Use it only for that of which the Lord Most High approves and your reward will be in this life and the next.

If someone brings a person afflicted by a Wind to you, write the names on his body, just as you wrote them on the image, and summon the Ruhaniyyah of the planets. Carry a knife with you and, for whatever part of the body the person informs you of, insert the knife into the first letter of that line so that the Wind can exit his entire body. Do likewise for anyone afflicted by a Wind, regardless of which part of the body he is in.

If you have someone suffering from conjunctivitis brought to you, stab the first name in the image with a knife, and continue stabbing, letter after letter, until he leaves him. Do likewise for pain in any part of the body.

Know, my brother, that this is a secret of secrets. Therefore, guard it and do not disclose it to an ignoramous, for he will employ it in that which is neither permissible for him nor pleasing to God Most High. Impart wisdom only to those deserving of it, for they are worthier of using it.

WEDNESDAY AND ITS EMPLOYABLE RUHANIYYAH T t is for King Burqān [برقان] and the angel in charge of him, Mīkāʾīl [ميكائيل], the intimate of God, who has the Ruhaniyyah by the forelocks, and who stands on the left hand of power.

บลาย เบื่อสหายสลุดอยลู่ของพลุดท

THE GONJURATION OF THE ANGEL OF WEDNESDAY

You say: Answer me, O Mīkā'īl [ميكانيل], by the right of the names written upon your forehead: 'Shahān [شوين], Shawīn [شوين], Kafānūsh [كفانوش], Kaylīm [كفانوش], Ya'ṭīsh [كيعطيش], O God, O Qadīm [قديم], O Ḥayy [حي], O Muḥyī [فرد], O Dā'im [كارئ], O Bāri' [كارئ], O Fard [كارئ], O Wāhid [صمد], answer my supplication and subordinate to me Your servant Mīkā'īl [ميكائيل]—surely You are able to do all things. How excellent a protector! How excellent a helper!

GONJURATION OF THE RUHANIYYAH OF THUNDER

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heir chief is Dardayā'īl [درديانيل]. You say: Adyah [اديه], Sha'āwūn (مساوون], Mas [مس], O Darmāy [درماي], Shawkal [شوكل], Shaymamā [ميم], Mīm [ميم], Yashmūmā [شيمما], Mīm [ميم], Haytā [مقتانا], Saṣaq [صصق], Maqtānā [هيتا], Shalalhamūm [معتانا], Waynawā [وينوا], Answer me, O company of Ruhaniyyah!

INSTRUCTIONS FOR
THE RUHANIYYAH OF
WEDNESDAY'S SEAL

ith the blessing and aid of the Lord Most High, fashion it from white silver and a green stone. Inscribe thereon the names written on the forehead of Mīkā'īl [ميكائيل]. There-

after, set it out under the stars in the prescribed manner to complete your operation. Of Terrestrials, it has the supreme king Burqān [برقان]—he of majestic appearance and quick compliance. Of Ruhaniyyah, it has a number that only God Most High can enumerate.

If you wish to make use of him, then fashion a ring from pure silver for him and set it out under the stars according to the number of planets. Then inscribe thereon seven planets, each in its day and hour. When the inscription is completed, wash it with running water and salt and set it with a green stone. The first thing you inscribe thereon shall be the image of a crab in whose mouth is a locust. You encircle that with seven planets, that is, the glyphs of the seven planets. After that, you prepare yourself for his conjuration and manifestation, so that he may appear for you. You shall prepare in seclusion from others, in a clean, pure house furnished with all manner of furniture. The seal you shall hang between three rose bay branches, but if none of those is available, then between three boxthorn branches; it shall hang between them by a green silk thread. You shall call him down at the beginning of the night, the end of it, and the middle of it, twenty-one times each time. Do likewise during the daytime. On the fourth night, when everyone is asleep, and after having evoked him, you shall go to a crossroad and dig a cubit-deep hole in clean earth there, drop the seal therein, evoke him seventy-one times, and cover the hole. Then, after having slaughtered an animal for him as an act of hospitality and

taken its blood, you shall return home. With this blood, you shall then write the seal on a pentacle of marble or a clean parchment, hang it at the place of the seal, and evoke him as usual. On the sixth night, you will hear a roar or cry from it, but fear not. (It will persist in this manner.)

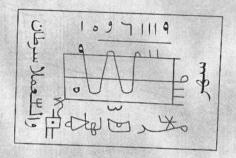
On the seventh night, he will show himself to you and speak to you and bring the seal to you (he will speak to you in a language you understand). The sign of his arrival will be his opening the door and then closing it, and your feeling calm. He will adjure you by the mighty pacts and request things from you that are difficult for you; answer him not, for he is testing you Land taking notice. He will then say to you, "You must entertain me to the best of your ability." Then he will remain with you and continue to be at your disposal in three hundred types of needed illusions and real magic, great and small. If you wish something to be brought to youwhether it is in the east, the west, a vault, or a person's house-he will inform you of it and bring it to you. He will cling to you and not leave you. Say the names, "Answer, O Kashirah [کشیره]," or say, "Answer, O Burgan [برقان]," while the seal is in your pocket. You should be clean of body and clothes, and persistent with the work and with cleanliness. Beware of malodorous sweat and breath, a contemptuous state, and intermingling with ostentatious persons. The servants will serve and befriend him, and he will bring them vast quantities of money.

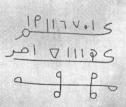
Ma'adaryus said: "I asked the Perfect Nature about the status of this seal, its repute, its marvels, its uses, and the speed of its response (only the Lord Most High can enumerate the number of servants and aides it has.) Thereupon all of its hosts and troops became manifest to me. He then told me wondrous stories and strange things. It brings near whatever it wills and distances whatever it wills. If it brings near, it is by the permission of the Divine, Glorious and Exalted, and by the power of His names. None but you alone can sever it."

Say: "O Burqān [برقان], do such and such." The sage Ma'adaryus said, "The Perfect Nature likewise told me that it informed him about the art of magic and jihad, and that it used to transport him over a distance of a month's journey in a single hour."

INSTRUCTIONS FOR BURDAN'S SEAL

nscribe the names below the stone along with the covenant. They are as you see:





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THE FIRST GONJURATION TO THE KING BURDAN [برقان]

Lord, the Creator of all things, who has power over all things. 'Surely your Lord is God, who created the heavens and the earth in six days and is firmly established on the Throne, directing all things. There is no intercessor except after His permission. That is the Divine, so worship Him. Will you not receive admonition?' (Quran 10:3) (Repeat 265 times) Blessed is El, Lord of the Worlds, I summon you, O company of pure spirits created of the fire of hot wind, from among the abductors, the sages, the seers, the soothsayers, the flyers, the divers, the dwellers of the sky, those who eavesdrop on the heavens,

and all the heroic armies from among the Stalker Jinn, the Cyclones, the Danahishah [دناهشة], the Qafashah [قفاشة], the Nashatishah [نشاطشة], the Killers, the residents of Sind and India, the inhabitants of the clouds, those who take shelter in the fog, those who roam the air, and those of you who are of Banū Kaylakh [بنو كيلخ], Banū Sa'lī'ah بنو] Banū Ghurāb [بنو غراب] Banū Hawān [بنو سعليعه] إبنو عوجه Banu Khawbah [خوبه] , Banu 'Awjah [هوان Banū Karfajah [بنو كرفجه], Banū Nabaldī [بنو كرفجه] Banū Alsatā [بنو بكوش], Banū Yakūsh [بنو بكوش], Banū 'Asim [بنو الأفقم] or Banū al-Afgam إبنو عاصم], by the conjurations of al-Dafūn [الدافون]—the jinni who resides upon mountain peaks-which Faytatūsh uttered, whereupon ye dismounted the air, falling, obedient and compliant, and ve got down from the clouds, terrified, and your state went awry and your sight was covered as you fled in a blind stupor, for their canopies. surrounded you, their clouds overshadowed you, and their flames shot at you; and by Hazamāt [هزمات], Hazamāt [هزمات], Mareamāt [مرنمات] Mareamāt مرتمات Afardamāh افردما]. Anūkh [أنوخ], Anukh [أنوخ], Ankaftiyah [انوخ], Ankaftiyah [انكفتيه]. Haste, O Burgan [برقان], by the right of these names with which the Divine One created you: 'Hit ميت] Hit ميت], Hat ميت], Hat ميت] Aywat [ايوات], Tat [طت], Tat إطت], Tatiyah [ايوات], Shayrakh [بخت] Bakhat [شيرخ], Bakhat [شيرخ], Bakhat [شيرخ] Kat [كط], Kat [كط], Tat [طت], Mashrahit [مشرهيت] Sharhayūt [شرهيوت], Sarhayūt [سرهيوت], Ayāwut [ميتا] Aykūt [ايكوت], Aykūt [ايكوت], Maytā

Maytā [شرارخ], Sharārikh [شرارخ], Sharārikh [جري], Sharārikh [جري], I adjure you to answer. O Barākh [جري], Barākh [براخ], Kabarāsh [براخ], Kabarāsh [كبراش], Mahārish [كبراش], Mahārish [كبراش], Fāqūqiyah [فاقوقيه], Fāqūqiyah [مهارش], Hāraqīqah [هارقيقه], Shayzahamz [شيزهمز], Hasten, hasten, O Burqān [ابرقان].

THE SECOND CONJURATION TO THE KING BURDAN [برقان]

ay: By Rasūs [رسوس], Sharāwash [شراوش], Mahar [مهر], Hārish [مهر], Hārish [هارش], Hārish [هارش], Karsham [هارشم], Karsham [مشكن], Karsham [كرشم], Mashkan [كرشم], Mashkan [مشكن], Qaryah [قرية], Handah [هندة], Handah [هندة], Barhah [هبرة], Hābarah [هنوة], Manwah [هنوة], Māhūt [ماهوت], Mashwah [مجره], Majrah [مجره], Hasten, obediently, O Burqān [برقان], By the the right of the name with which I summoned you, I adjure you to make haste, heedfully, obediently, quickly.

THE THIRD GONJURATION TO THE KING BURDAN [برقان]

ay: 'Aj [عد], 'Aj [عد], Ja' [عد], Akhūq [اعمو], Ajrawā [اعمو], A'mawā [اعمو], A'mū [معنو], Aqwā [اقرا], Barqā [برقا], Ḥamā [مدل], Ṭayqā [مدل], Dayūsh [مدل], Yalash [مدل], [يش], Yalash [مدل], [قدوس], Shūrīsh [قدوس], Guddūs [عرواوش], Quddūs [عرواوش], Quddūs [عرواوش], Quddūs [عرواوش], Give thanks, O household of David—very few of my servants give thanks.' Hasten, O Burqān [برقان]. Thereupon you will hear blowing and whistling from them until he appears for you.

THE FOURTH GONJURATION TO THE KING BURQAN [برقان] ay: Fūq [فوق], Fūq [فوق], Barqūq [برقوق], Rarqūq [برقوق], Fūq [فوق]. By that which is in Qab [برقوق], Qab [فق], Barq [قب], Yarṣaʻā [برصعا], Yarṭīqā [برطيقا], Artaqūqā [احرسوه], Fūq [فوق], Barqūq [احرموه], Barqūq [احرموه], O Marqab Qab Maraq [برقوق], O Burqān [برقوق], hasten!

THE FIFTH GONJURATION TO THE KING BURDAN [برقان]

Say these words while burying the ring: Hīt [هيت], الميت Hīt [هيت], Kayṭab [هيت], Kayṭab [هيت], Hab [هية], Kaṭab [هية], Hū [هي], Hū [هه], Hū [هه], Kaṭ [كف], Kaṭ [كف], Barīkh [هي], Datar [بريغ], Adyā [اديا], Catar [اديا], Amat [اديا], Amat [امت]—these are what I entrust unto you, O Burqān [برقان].

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THE SIXTH GONJURATION TO THE KING BURDAN [برقان]

ou say: By Rafaqshakam [رفقشكم], Kaslasākh [كسلساخ], Taghmārish [تغمارش], Fayārish [فيارش], Kashkam [كشكم], Kashkam [نيس], Kashkam [كشكم], Kalsākh [كلساخ]. Answer by the glorification of the Cherubim and the praise of the Ruhaniyyah, O Burqān [برقان] the Heedless, wheresoever you are in the heavens and earth of the kingdom of the Creator, Mighty and Majestic.

THE SEDENTH GONJURATION TO THE KING BURDAN [برقان]

०००३३६५६४६००००१८६४५६४०० ०१०३

ay: Yūh [ويوه]; Yūh [يوه]; Hayhalayūh [اركمياط] Hayhalayūh [هيهليوه] هيهليوه]. By Hayhūn [هيهون], Haybūr [هيبور], Kashrayāwub], [ايورشا], 'Alshaqūm [علشقوم], Ayūrashā [ايورشا],

Mayūr [ميور], Ayūr [ايور]. 'Light upon light, the Lord guides to His light whomsoever He pleases.' Hat [شمّ], Khat [خمّ], Hat [همّ], Sharat [شرمّ], Ṭat [طمّ], Ayūlat [ايولت], Maythā [طمّ], Appear, Watazāyā [وتزايا], by the right of the Exalted Name. O Burqan [ابرقان]

THURSPAY AND ITS EMPLOYABLE RUHANIYYAH

हारिक करात्र इस्त विकास इस्त विकास

f the brilliant planets, Thursday has Jupiter and, of the spiritual angels, the angel Sarfayā'īl [صرفيائبل]. The conjuration is to Sarfayā'īl [صرفيائبل] and all the inhabitants of the sixth firmament. Say:

I conjure you, O company of obedient angels of the Divine who glorify Him, Lord of the Worlds, to answer. O angel Ṣarfayā'īl [صرفيائيل], by the right of that with which the angels in the sixth firmament glorify, and by the praise of the Spiritual Ones and the glorification of the Cherubim: Quddūs [قدوس], Quddūs [قدوس], Quddūs [قدوس], Čaymas [عيمس], Čaymas [مهيص], 'Aymas [عيمس], 'Aymas [بدهورش], Yadahūrash [بدهورش], 'Ayhūsh

[عيبوش], Manāmarqash [منامرفش], Haha'rash [عيبوش]. Blessed is the Lord of power and force. Glory be unto You, O Living One who does not die.

Glory be unto You, Who is exalted above all things. Glory be unto You, Who will resurrect all the dead. Glory be unto You, Who is great in power and glory. Glory be unto You, Who subdues His servants by death and annihilation. You are blessed and exalted high above that which the oppressors say.

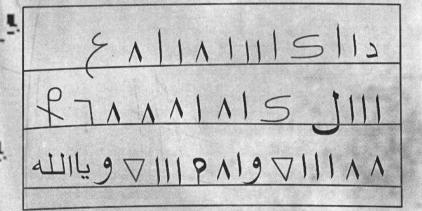
INSTRUCTIONS FOR
THURSDAY'S ANGEL'S SEAL

he seal of the angel Ṣarfayā'īl [صرفيائيل]: With the aid of God Most High, fashion a ring of pure gold set with a ruby stone for it. This is its inscription: Haṭakh [مطغ], Ghāmiṣ [مطخ], Ṣamad [مصد], Kandar [كندر], Yūd [عامص], Knower of all things before their existence.

SHAMHURASH JUPITER'S TERRESTRIAL KING

हारह कळाड्रकेरड्रकेट्टकेट्टकेट्टकेट

The conjuration for Shamhūrash [شمهورش]:
Fashion a brass ring for him on Thursday,
in the hour of Jupiter, when it is in its exaltation, which is Cancer. Then wash it with water and salt and set it out under the stars in the
normal manner. This is the seal of Shamhūrash
[شمهورش]:



Inscribe these names on the back of the stone: Taqṭaqūsh [طقطقوش], ShatṢaʻūsh [ستصعوش]. They are the aides of Shamhūrash [شمهورش], who are Flyers. You also inscribe the following blessed

names: Adonai Tzabaoth, El Shaddi. Answer you, by the leave of God.

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GONJURATION TO THE GOMPANY OF FLYERS

ou say: Yalmūtanas [بلموتنس]; Saʻaydam [احيس]; Aḥyas [احيس]; Asrālaham [سعيدم]; O Qaṭash [قطش]; Karaream [كررتم]; Anūkh [أنوخ]; Naḥūmā [انوخ]; Hūhiyah [هوهيه]; Yadaʻūb [بدعوب]; Mahrāʻīl [الوخ]; O Marsaṭīf [هرسطيف]; O Marmarīl [مرمريل]; O Qarīl [قريل]; O Nahīl [انهيل] Hasten, Hasten, O company of Ruhaniyyah, by the right of these names and that which they hold, and by Him unto whom all things yield, Who has power over all things.

アビミア エアスポムスポート・アナス はんパニーデア

THE GONJURATION TO SHAMHURASH AND ALL THE FLYERS

fter the first conjuration (that is at the beginning of the conjuration of Burqan) [برقان], say: By Khalkhalish [برقان], 'Aajalin [عجلين], Tafsal [طفسل], Jaljamish [عجلين], Awyāq [أوياق], Awyāq [أوياق], Shamhūrash [أوياق], Awyāq [يه] Yah إيه Yāh إيه Yah إيه Yah إيه Yāh إوياق] . Yīh [44], Yīh [44], Ahyā'īl [اهبانيل], Ehieh, Adonai Tzabaoth, Shamhūrash [شمهورش], Shamhūrash [شمهورش] Shamühamrash [شموهمرش] Shamhayāl [رعيائيل], Ra'yā'īl [رعيائيل], Sabūtā [صبوتا], Sīwānīl [ادمو] Damū [ميوانيل], Raqūsh [صيوانيل], Admū [مارقوش] Mayāl [ميال] Mayāl [ميال], Damhūmas [ممال] الشطرميس Shatramis [موص] ، المطرميس المستعدم المورش المستعدم المس [كيد] Kayd [فنجهورش] Fanjahūrash [طرمس], Kayd [كيد] [هنوش] Hanūsh [درش], Hanūsh [هنوش] Haytūqash [هيتوقش], Masaymūsh [مصيموش], Tūrash [قوش] Falīs [فليس], Nāsh [ناش], Qūsh [قورش]. Hurry and come unto me, Dahnash [دهنش]! Come unto me, ![سريوش] Come unto me, Sarayūsh! اهورش]

Qaymaṭarīsh [قيمطريش] shall come. Shajārīsh [شجاريش] shall come. Hayṭībārish [شجاريش] shall come. Khandash [خندش] shall come. Shamhūrash [صنوش] shall come. Hasten, Ṣanūsh [سمهورش], Ṣanī [صنوش], Ardhī [رضى], Ṣayṣīsharash [صني]. Hasten, hasten, heedfully and obediently, by the leave of the Lord of the Worlds.

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SECOND GONJURATION TO SHAMHURASH

Yousay: By Ṭaqyārish [طقيارش], Shalhayūhash [صيجورب], Aljūsh [الجوش], Ṣayjūrab [صيجورب], إشريسنونه], Sharaysanūnah [هيارش], Fayqūmash [فيقومش], Haste, O Shamhūrash [شمهورش], by the light of God's countenance, by which the heavens, the earth, and all that is therein exist. That is the Lord, besides Whom there is no god, the Almighty, the Allwise.



THIRD GONJURATION TO SHAMHURASH

हारिक कराइकेर इसे किर्या कराइके इसिक्

ay: By 'Ash'āsh [مشعاش], Ṭaghyāsh [طغياش], Astashrāh إستشراه], Ashnāh إستشراه], Astashrāh إستشراه], Wāh إواه]. Hurry, O Abū al-Walīd Shamhūrash إلبو البوليد شمهورش]. Come, O Ṭaqṭaqūsh [مطقوش]. Come, O Salkhayā [سلخيا]. Come, O Maymūn مرمدل]. Come, O Shamardal [ميمون]. Come ye, answer, listen, and obey, by O Ehieh; Adnamūh إللامها; Kamash [كمش]; Shalḥam [النموه]; Yakdash [النموه]; and Mashkūrash [مشكورش], 'before we efface faces and turn them hindwards, or curse them as we cursed the sabath-breakers. And the command of the Divine shall be executed.'

FOURTH GONJURATION TO SHAMHURASH

ay: 'Aṭaṭyūsh [شعطيوش], Shafʻayūsh [شفعيوش], 'Aṭlayabūsh [عطليبوش], Kamshaqlayūsh [طيليوش], Āṭlayabūsh [طيليوش], Ahlasayūsh [اهلسيوش], 'Aṭaṭyūsh [اهلسيوش], 'Aṭaṭyūsh [طيليوش], 'Aṭaṭyūsh [طيليوش], 'Alshahūsh [طيليوش], Qashlahūsh [قشلهوش], Maynayāsh [مينياش], Ṭaqṭayāsh [طقطياش], Answer, O Shamhūrash [شمهورش], Answer, O Ṭaqṭaqūsh [شمهورش], Hurry,

hurry, Andabūsh [اندبوش], Aṣfaqār [الصفقار], Taltīsh [الدبوش], Answer, O Abū al-Walīd Shamhūrash [شمهورش], by Ṭaylash [طيلش], Hal [كم], Yaṭūb [بطوف], Hāl [كماع], 'Alyaṭūf [مطوف], Hāl [كماع], 'Alyaṭūf [مطوف], Kal [كل], Kashjara' [كماع], Kal [كل], Yaṭūqanī [يطوقني], Shaylaqūf [شرليكس], Sharāyakab [شرليكس], Mashyalūb [مشيلوب], alone, without partner. Glory be unto Him. All things yield unto Him.

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FRIDAY AND ANAEL

f the brilliant planets, Friday has Venus and, of the Ruhaniyyah, the angel 'Anyā'īl [عنيائيل]. The conjuration to 'Anyā'īl [عنيائيل] Answer me, O angel 'Anyā'īl [عنيائيل], and you, O angel Sam'ayayā'īl [سمعييائيل], and you, O angel Sharḥayā'īl [شرحيائيل], by the right of that with which the angels in the planet Venus glorify; by the names with which the Lord created you; by Ṭash [طاش], Ṭashūsh [طاش], Ṭāshī [طاش], Ṭashī [اهيا], Ahyā [اهيا], Ahyā [اهيا], Ahyā [اهيا], Ahyā [هيشوش], Ṣaymaṣa' [صيمصع]; [صيمصع], Ṣaymaṣa' [هيشوش], Shāh [شاه], [هيا]

by Hā [ه], Hashūsh [هشوش]; by Sharah [هسا], Hayā [هسا], Hayā [هسا], Mara' [هرض], Māhā [هسا], Sharah [هسا]; by Jarah [هبا], Hayhūsh [هباهوش], Yaqshūsh [هسا], Exalted is the Creator, al-Wāḥid [بقشوش], al-Qahhār [القود], al-Aḥad [الأحد], al-Fard [القدوس], al-Malik [الملك], al-Quddūs [القدوس], al-Mu'min [المؤمن], al-Muhaymin [المؤمن], al-'Azīz [المتكبر], al-Jabbār [الجبار], al-Mutakabbir [المتكبر], al-Jabbār الجبار], al-Mutakabbir [المتكبر], al-Jabbār الجبار], al-Mutakabbir [المتكبر], المتكبر], al-Jabbār المتكبر], al-Mutakabbir [المتكبر], المتكبر], المتكبر], المتكبر], by the right of these noble names: 'Ḥajaj [حجح], Maṣrahūn [مصرهون], Ṭahshīrah [المشيرة], Haydaj [مصرهون], اعنيانيل], Answer me, O angel 'Anyā'īl [ميكلاج].

GONJURATION TO THE EARTHY TERRESTRIALS

THE STATE OF THE S

ay: Thakatā [ثكتا], Thakatā [ومها], Awmahā الومها], Thakatā الأكتا]. And by the right of the Divine, by the strength of His might, by His glory, by His majesty, and by the power of His sovereignty. Make haste, O Zawba'ah Abāṭil Shamāyil Kafalūsh [روبعة اباطل شمايل كفلوش]. 'Verily

those who oppose God and His messenger will be of those most humiliated.' Jahrash [جهرش], جهرش], آعها [جهرش], Hashūr [مشور], O Saḥ [حس], Dhaʻūn [نعون], Shaṭūn [شطون], Baʻlīl [بعليك], Fayūgh [فيوغ], Marakrayāʾīl [مركريائيك], Shaflīf [شفليف], Shalaftahā [أوبعة], Answer the invocant, O Zawbaʻah [شافتها], by Jahūr [جهور] and Lāhūr [الهور], Yāh [اياه], Yāh [اياه]

THEREQN

ith the aid of God Most High, fashion a ring from pure white silver on Friday, when its planet is in its exaltation; then inscribe it. After inscribing it, elevate it, wash it with rose water, cense it with aloeswood and nadd, place it in a green silk bag, and prepare yourself for the conjuration. Set it out under the stars in the prescribed manner, by the will of the Lord Most High, from whom you seek aid. Inscribe these names on the setting of the stone: Saldayāh [ملدياه] is humble by the name

مراه مع ع الاواه كرا

SATURDAY FOR KASTAYAEL

Tts angel is Kasfayā'īl [کسفیائیل]. He is a celestial angel and his planet is the seventh. Seek help from him with all celestial bodies. Saturday has, of the spiritual angels, a number that only God Most High can enumerate. You can employ them in all works of piety.

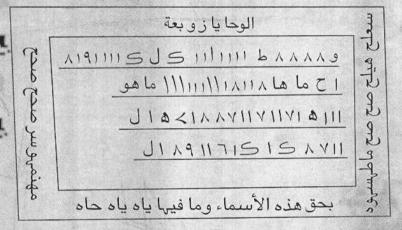
INSTRUCTIONS FOR KASFAYAEL'S SEAL

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Ashion a ring from jet or from agate that has been colored black, and write thereon in gold or silver. Set it out under the stars in the prescribed manner. This shall be in the hour of Saturn, on Saturday—the first hour—in the first week of the Arabic month, when Sat-

urn is in its exaltation, if that is possible, otherwise when Libra is on the ascendant. These are the names that you write in the circle of the ring: Jarhashal [جرهشل], Rahāl [رهال], Bāṭalā [باطلا], Sakṭahūyaḥ [سكطهويح], Barahūyaḥ [برهويح], Ehieh, Ehieh, Naṭarkīwān [نطركيوان], Kīwān [كيوان].

In the third circle, you write these: Saṭalīḥ [مساديح], Halhalīḥ [مساديح], Masādīḥ [مساديح], Malsayā [مساديح], 'Aṭlayhā [مطليها], Malhayā [ملهيا], Shafīʿā [ملسيا], 'Aṭlayhā [ملهيا] O company of tribes! Make haste, angel Kasfayāʾīl [كسفيائيل]!



ع سے مگے سنمس سیلیسایلقش اجب باکشنفیائیل 了E3小 生子以未公司朱书补小于子为为朱公抗==考了

THE GONJURATIONS OF THE HIPPEN REGIONS

hese are the Conjurations of the Hidden Regions, as extracted from the Book of Regions, through which we become superior to all of humankind. They are for revealing cures, reproving spirits, and subjugating any of the Ruhaniyyah. Utter them only on important occasions. Say:

Answer me, O angel Kasfayā'īl [عرفيانيل], by 'Araf [اعرفيانيل], 'Arfayāh [عرفيان], 'Āh [هال], Āh [هال], Ah [هال], Ah [هال], Yahwā [ابهوا], 'Arfayā [عرفيان], 'Ahdayā [اممعديا], 'Ahdayā [اممعديا], Hakamīn [المحيد], Hayd [هيد], Ak [هال], Halam [هلم], 'Aryā [اليوت], Shamaydab [عربا], Layūt [عربا], Tasūm [اليوم], Tāsūm [اليوم], Ayūm [اليوم], Hayūm [اليوم], Qāyūm [اليوم], Kamīrāwut [اليوم], Hurry, by the right of these names, and by the right of Him Who is exalted above the seven highest Heavens, Lord of the seven firmaments and the nethermost earths, who giveth death unto the living and life unto the dead. Haste ye, by Nafajtajā [الطموح], Najāj [الجيخ], Najāj [الجيخ], Tamūh [الطموح], الموح], المواح], Najāj [الجيخ], Tamūh [الجيخ], المواح]

Bayrūkh [بيروخ], Namḥayā [نمحيا], Maṣāqīm [بيروخ], Ah [ها], Wāh [ها], Mastaṭqāh [مستطقه]—quickly!—Arṭāyīl [ارطابيل], Namūh [أموه], Namūh [أموه], Sharhayā [أمرهيا], Sharmadāh [أمرها], Darmakīl [لارمكيل]. By the right of the Lofty Edifice, the First Word, and the Greatest Name, I entreat you to come, O company of terrestrial Ruhaniyyah in charge of the regions, heedful and obedient unto the names of the Creator, Lord of the Worlds. Hurry, hurry, hurry, hurry, by the leave of Him who says unto a thing, 'Be!' whereupon it is. 'Every obstinate tyrant will be brought, and each soul will come, and therewith will be a driver and a witness.'

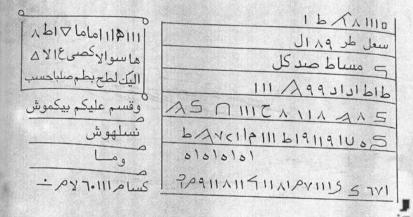
Of the Terrestrials, it has Abū Nūkh [أبو نوخ] and, of the Aides and Rebels, a number only the Divine, Mighty and Majestic, can enumerate. Employ them in all things; they comply quickly.

A LAND TO LAND TO A

THE CONJURATION EMPLOYMENT AND SEAL OF MAYMUN

ashion a ring from steel on Saturday, when Libra is on the ascendant. During that hour, inscribe it and wash it with running water and salt. Thereafter, make a bag

for it from white silk. Then set it out under the stars in the prescribed manner. After setting it out under the stars, elevate it upon your person.



GONJURATION TO MAYMUN - !

ABA NUKH AND ALL THE

FLYING MAYAMONITES

Say: Malshāqish [مهراقش], Aqshāqish [مهراقش], Aqshāqish [مهراقش], Aqshāqish [سقام], Aqshāqish [سقام], Mar-qash [سقام], Raqshā [سقام], Rafshār [مرقش], Qasaṣīḥ [قسصيح], Naqamūsh [رفشار], Ghashafū [فشوش], Tamash [طمش], I conjure you, Ghaykamūsh

WHAT IS SAID AFTER THE INTERNAL CHANT

हारह कराइक्राइक्रक्रक्रवाद्वर कर्

ay: By Ṭaqash [طقش], Ṭaqash [طقش], Thalāmīn [الأمين], Hayān [الأمين], Hayān [الأمين], Hayān [الأمين], Hayān [المدن], Hayān [المدن], Hayān [المدن], Hayān [المدن], Faqdah [المدن], Faqdah [المدن], Faqdah [المدن], Faqdah [المدن], Fūh [المدن], Shaqah [المدن], Hat [المدن], Qūt [المدن], Sāliḥ [المدن], Maṭaytakh [المطيخ], Haṭayṭ [المطيخ], Marqatīn [المدن], Maṭaytakh [المنتمون], Nātiyah [المدن], Mantamūn [المدن], Mataytakh [المدن]

jam [ملجم], Maljadīn [ملجدين], Man [ملجم], Sanmā [سنما] Salayta [سليطا], Almatāhalaykalā [كليله المطاهليكلا], Maylūn [ميلون]. Respond by yourself, O Maymun ميلون], by Shamlikh [شمليخ], Malmalikh [مامليخ], Mādikh [ماميع] Malīsā ماديخ], 'Azīmā [عظيما], Malīsā ماديخ] Shafī'ā [شفيعا], Tatū'ā [تطوعا]. Answer, O company of tribes, by Namuh [نموه], Namuh [أميد] Hayd [إنموه] Ahmā [اهما], Akwan [اكون], 'Alūjah [علوجة], Jūl إجول] Jūl [جول], Hūl [هول], Jahgah [جوك], Khaykhamah [وان] Wan [شيه] Shahimutha [شهيموثا] Shabah هيد أوان] Anyah [البه]. 'It sailed with them amid waves like mountains. And Noah called out to his son (who was standing aloof), "O my son, embark with us, and be not with the disbelievers." By Tashaqish [طشاقش], Mahrāqish [مهراقش], 'Aqash معشاقش Ma'shar [معشر], El, Khūsh [خوش], Hū [هو], Hū معشر], the Highest Lord of Light, Haj [هاج] Law'akh [الوضاخ] Anükh [انوخ], Anūkh [انوخ], Malkahīkh [ملكهيخ], Quddūs [حفشن] Hafshan [معزل] Ma'zal [قدوس] Quddus [قدوس] [فقش] Fagash [جول] Jūl إجول] Jūl إيقريطن] Fagash إ Answer by the honor of the Lord, by yourself, O [ميمون] Maymun

AL-AHMAR'S SEAL

nscribe it on carnelian or gold on Tuesday, when Mars is on the ascendant. The seal is as you see:

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ay: Arṭāyil [أرطايل], Marlafāyil [مرلفايل], Azahīl مرلفايل], Barahīl [الرهيل], 'Aṭafīl [الزهيل], Yaṭafīl إلطفيل], El, El, Haqīl [مقيل]—by the right of these names, I conjure you to answer. Set it out under the stars in the prescribed manner, which we have discussed.

GONJURATION OF THE FIERY LANDS

क्षित्र कराइक्रिक्र विकास करातिक विकास करातिक विकास

his is a conjuration capable of burning any spirit. Utter it only on important occasions. If one of the kings of the jinn, whether celestial or terrestrial, defies you, and you recite it, angels of light will descend to you, holding spears of light that burst in flames at whoever disobeys the Lord Most High. You say the following names:

By Ṭalṭālish [طلطاليش], Ṭalṭālish [كالشاريقا], Kalalash [كالشاريقا], Falqasha'ah [فقشعة], Albaṭāyālīqā [كالشاريقا], El. You will perish suddenly, O enemy of El. Burn him, O friends of El, by Hajramīsh [هجرميش], Hajramīsh [هجرميش], Mīd [ميد], Ahūmā [هوما], Alūn [مالية), 'Alūjah [كمسلمكوع], Halalmafū' [هلمفوع], Kamsalmakū' [علوجه], 'Ashaljaj [عشلجج], Shalṭahūlaj [شكلوج], Yadahūlaj [بدهولج], Shakalūj [سكلوج], Ma'lūj [بدهولج], Taṭlūkh [هكيوكع], Hal [ها], Hakayūka' [هكيوكع], Maklīl [المطلوخ], Namūh [هار], Yāh [هار], Yāh [هار], 'Thereafter it becomes dry stubble that the winds scatter.' God

indeed has power over all things. By Aymāsh [ايماش], Shayūsh [شيوش], Ṭaylā [اطيك], Laṭūsh [الطوش], Shakam [شكم], Shakam [شكم], Incinerate him, O friends of the Lord. That is the command of the Creator, which He has revealed unto you.

This completes the seven planetary seals. Success is through God.

ปลรี่ผอกสสใปล⇔กรี่ขอกขอป11 → จุดย

THE SEAL OF THE TWELDE HOSTS WHO DESCENDED WITH IBLIS ON THE DAY OF HIS FALL FROM GRACE

his is a noble seal of tremendous obedience and speedy compliance, which you can employ in all works of piety. Seven spiritual angels, twelve servants, and four ifreet, who are in charge of the carpet of the seal, are attached to it.

If you wish to make it, prepare yourself and, with the blessing of the Lord and His good aid, fashion a ring from pure silver if possible, otherwise out of brass, according to the number of planets. Inscribe it on Friday or Sunday, during the first hour. After inscribing it, wash it with running water and salt, make a red bag for it,

and elevate it until you set it out under the stars in the prescribed manner. This is the greatest and most exalted of them, as it is of tremendous obedience and high status. It has a number of the Ruhaniyyah and Rebels that only God. Mighty and Majestic, can enumerate. You can employ it, by the permission of the Divine, for all things you need and all the real previously mentioned operations. It is the seal of the twelve hosts who descended with Iblis. The sage Ma'adaryus said: "I asked the Perfect Nature about the Seal of the Regions and he said. 'The Great Hermes told me that the Unifier, that is, the Seal of the Twelve Hosts, was in the possession of Tabarin al-Hindi. king of India, who was a believing man. Asaph the son of Berechiah said, "Tabarin, king of India, J was the first to pledge allegiance to Solomon the son of David." I asked which seal is easier and more beneficial and he said. Stick to the Seal of the Regions, which is the Unifier obeyed by all the kings, for the scholars have not produced a seal better than it." Moreover, it is the seal of Ma'adaryus. The jinn used to attend his assembly because therein was the Creator's Greatest Name, with which He created all the planets.

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THE NAMES OF IBLIS' AIDES

nswer, O Jarīr [جرير]; O Khandash [خيدش]; O Khaydash [خيدش] O Naykal; O Asyaf إخيدش] the Swordsman; O Rūqīl [رفيق] of Rafīq [رفيق]; O Sa'dūn [سعدون], master of the shackles; O Marhayā مرهيا], master of the fortresses; O Yaqṭaṭarūn [مرهيا], master of the deep prison; O Alhūtak [الهوتك] the Greatest; O Mazkakayūn [الهوتك], resident of the horizons.

Simmah ibn Das al-Hindi said: "I asked the Perfect Nature about the seal, how to make it, and how to use it, and he said, 'O my son, I have not grown weary since the day it fell into my hands! It is knowledge the scholars have concealed from the ignorant and therefore I entrusted it to the Great Hermes.' He also said to me, 'You shall write it in gold on white crystal, or in gold on pure silver. Its operation shall be on Friday, when its planet is in its exaltation, or on any day you wish, provided its planet is in its exaltation. When its inscription is finished, wash it with running water and salt and place it in a red silk

bag. It should be set out under the stars in the first week of the Arabic month, when the new Moon is fortunate, and it should be hung by a red silk thread between three branches of a pomegranate tree or, if possible, a quince tree. This should take place in a clean house remote from inhabitation: it should take place in the house in the daytime and at night when the stars are emerging. You should conjure him three times at night and three times in the day-the beginning, middle, and end of it. Cover yourself with amulets, and surround yourself therewith, not for fear of him but of others (aerial and terrestrial jinn will gather round it). If you are able and have endurance to stay awake at night and recite the conjuration, you should recite the conjuration from the start of the night to its end. for this will hasten the response and intensify obedience. You should fast in the daytime and stay awake at night, praying; sleep not unless it overcomes you. At the end of your speech you should say, "Answer by the leave of the Lord, O company of seven kings." On the fourth night, you will hear their words, but fear not, for on the fifth night, your sight will become unveiled and you will see them standing before you. On the seventh night, they will speak to you and request from you their conditions: impose on them whatever conditions you wish and request from each king an aide to serve you in addition to what you have. When that happens to you, your seal will be complete, with your operation sound, your power complete, and your command and prohibition obeyed. Therefore, be righteous as commanded, pursue the pleasure of

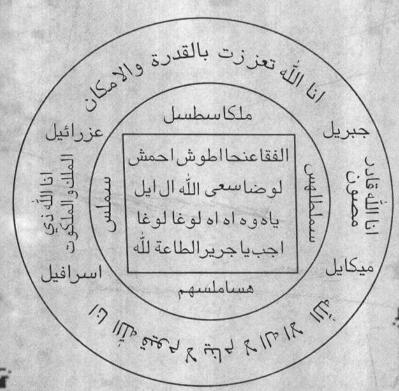
your Lord, and commit not what He has forbidden, for you have arrived by the power of your Master. Do not entreat anyone besides Him, or be heedless of your devotion to Him, for to Him is your end. Furthermore, He has granted you your petition, so do not anull your work and become one of the losers." The usage and benefits of this seal will come, God Most High willing, in the chapter "The Usage of the Seals and the Carpet." Seek help from the Divine, and trust in Him.'

THE GONJURATION FOR THE TWELDE HOSTS' SEAL

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हारह कथड़ेकेरड़ेकेरड़ेकेरड़ेकेरड़ेकेरहेरिकेथ

fter the spiritual conjuration, which begins with "In the name of Him by whose command the heavens exist," say: I entreat you, O company of pure spirits obedient unto God, Lord of the Worlds, from among all spiritual beings, by the right of these names, to hear my call and make haste to reply: you, O Mahmayā'īl [المارا من المارا من من المارا م



that these names have over you: O Damrayā-nah [دمريانه]; O Ḥūmāhīm [حوماهيم]; O 'Alyatāhīm [مياده]; O Elohim Ehieh, O Barmayādah [مياهم], O Mahyāwut [مهياوت], Ye know; Yūh [مهياوت]; Yūh [مهياوت]; O Darhawīl [درهويل]; O El; O Sam'āyayā [سمعاييا]; O He who is transcendent and therefore cannot be seen, Who is above the uppermost firmaments, Who gives death unto to the living and life unto the dead, Who knows that which is secret and yet more hidden. Haste ye by the right of these names: O 'Āliyā [عاليا], Bakyā [بكا], Hayāh [مهياليا], Yāh [مهياليا], Yāh [مهياليا], Yāh [باها], Yā

sist me with these hosts by Your might, and to subordinate unto me Your angels Shamlikhiya [تتحليا] Tatahlayā [موططميخ] للمليخيا] Mūtatmayakh [أموططميخ] Khafakh [خفخ], Sarmīl [سرميل], Mahramīkh [مهرميخ] Batmalikhā [ابتمایخا], Tamyatakhyā [طمیطخیا], Marikh [كوحيت] Kuhayat [ركور] Rakur [ركور], Kuhayat 'Ayat [عيت], Hayat [هيت], Talshīkh [طلشيخ], Tatīkh [ططيخ], Hayjar [حيجر], Marīl [ططيخ], Hūjal [هوجل], and Amikh ميخ]. Answer me, O company of hosts, by Manjām [منجام], Hamyah [هميه], Manjalmah [منجام], Yā Ni'mah معلم المعلم [جلم] Asaylashīsh [اسيلشيش] El. El. (glorious is He and highly exalted), Astahrab [استهرب], Astahrab [استهرب], Shamhayamūkh [ولا] Walā [ولا] Mastatū مستطو], Walā [ميد] Mīd ميدوخ] [قدرة], Fayashtātūsh [فيشتاطوش], Kāf Hā Yā 'Ayn Sād [ابریشاوب] Mastas مستاس], Abaryashawub [ابریشاوب] "Asa'sa'ā [القيوم] al-Hayy [الحي], al-Qayyum [القيوم] .Masayrahā [مسيرها], Qudrah [قدرة], Qudrah [قدرة]. Obedience unto Allah, by Shayadayuh [شياديوه], Nāyūh [انايوه], Majrabīlā [مجربيلا], Mastasnamūh [مستسنموه] Sahūh مستسنموه], Istagtar مستسنموه], Fayrīk المستاس] Mastas إسبعود] Saba'ud إسبعود] Mastas إنورك]. حم] Anut إرب], Hā Mīm 'Ayn Sīn Qāf حم [مسيطرون] Satawun [سطوون], al-Musaytirun [عسق That is God, my Lord, Who has no partner.

THE SECOND GONJURATION FOR THE TWELDE HOSTS, SEAL

亚艾芒人共元天天王亚王士大天王元天王四关 丈点点夹

fter the first, say: The Most Glorious, The Most Holy, Lord of the angels and the Spirit. Glory be unto the Creator of light, Sayla' [اسيلم] Yaka' إدرطمينا] Lāh [الأه] Dartamīnā إبكع]; Yā Rayā [يا ريا]; Yā Marnītā [مرنيئا]—hurry!— Adonai; El Shaddi; Hatamutah [هتموته]; 'Alag [علق]: May-أُهُو] Hū [ميهاير]; Kāf Hā Yā 'Ayn Sad [کهبعص] Ha Mim 'Ayn Sin Qaf [کهبعص] Ehieh Asher Ehieh; by Sa'sīm [منعسيم]; 'Ayū [عيو]; Hayhūb [اثينال] Athināl [الميانات] Hayhayā [ملوفيش] [الطلط] Latlat [طعلط] Ta'lat [طعلط] by Tūtayāl [اطوطيال] All that is in the heavens and the earth glorify Him, willingly or unwillingly, and unto Him you will be returned. Answer by the bright fire and the piercing flame, O company of servants; by Ta'taya'îl [تعطيانيل], Namuh [نموه], Adzahid [ادز هيد] Hūh [هوه], Qad [عقر], Khatīthā [ختيث], Artashūsh [ارطشوش], Taytakhüsh [طيطخوش], Namüh [ارطشوش] Taytakhākhūsh [طيطخاخوش], Namūh [نموه], El, El. Obedience unto the Lord, O company of angels. by the right of Him who said unto the heavens

and the earth, 'Come willingly or unwillingly,' to which they replied, 'We shall come willingly.' Likewise come unto me obediently and quickly, by the honor of the Lord of the Worlds.

GONJURATION TO THE FOUR IFREETS

hese are the ones in charge of the signet ring, plus their seal, their secret, and their subjugation.

INSTRUCTIONS FOR THE SEAL OF MAHAKIL AND SAKHR

हारिक कराइकेर इस्केर किया है के हिर्देशक

Sakhr is Sakhr ibn 'Amr ibn Shujil ibn al-Abyadh ibn Hamlit al-Jinni. He has a number of rebel jinn that only Allah, Glorious and Exalted, can enumerate. For him, fashion a ring from pure silver with a carnelian stone, on either Sunday or Friday, when their planets are in their exaltations, and inscribe it. When you have completed its inscription, wash it in rose water with musk and camphor dissolved in it. Thereafter, set it out under the stars in the prescribed manner.

The following is the seal:

All of the Seven Kings are obliged to obey it.

Say: Answer, O Mahākīl [مهاكيل], and you, O Ḥūq [عوق], and you, O Ṣāliḥ [صالح], and you, O Sulaymān [سليمان], and you, O progeny of Ṣakhr [صخر], by the right of the names and the seals that encircle you and all the Seven Kings. Come obediently, by the leave of the Lord of the Worlds.

You write that (starting from your words, Answer, O Mahakil, and you, O Huq... to the end of it) below the seal.

A CONTRACTOR OF THE PARTY OF TH

GONJURATION TO THE PROGENY OF SAKHR AND ALL OF THE SEDEN KINGS

हारह कण्येड्रेक्ट्रेड्रेक्ट्रिक्ट्रेक्ट्रेक्ट्रेक्ट्रेक्ट्रेक्ट्रिक्ट्रेक्ट्रेक्ट्रेक्ट्रेक्ट्रिक्ट्रेक्ट्रिक्ट्रिक्ट्रेक्ट्रिक्ट्रेक्ट्रिक्ट्रिक्ट्रेक्ट्रिक्ट्रिक्ट्रिक्ट्रिक्ट्रिक्ट्रेक्ट्रिक्ट्र

Say these on important occassions. Those whom you call will answer collectively, if you wish, or individually; if you wish, you can separate them, and if you wish, you can bring them together. You say: El; El; Zaḥāj [ورادات]; by Za'rah [زعرة]; El; Aḥmad [احمد]; Rīkh [خير]; Alṭūd [الطود]; Ṭūd [طود]; Aṭal [الطلا]; Yāligh [اللا]; Lafārakrā [الفاركرا]; Sham [اللا]; Jigh [العاد]; Raqash [العادكا]; Shāmīn [اللا]; Tham [العاد]; Akban [الكنا]. Answer, O company of seven kings, by the right

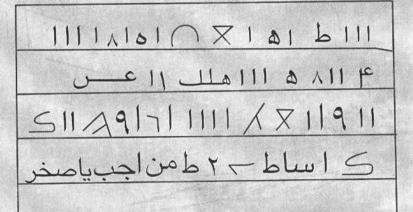
that these noble and magnificent names have over you.

INSTRUCTIONS FOR SAKHR'S SEAL

e is an Aide over whom Solomon the son of David was empowered, and he is the master of the Mandal.

Fashion a ring from copper or gold, if that is possible, otherwise out of carnelian, which is better. Do this on either Sunday or on Thursday, when the planets of either day are in their exaltations. Inscribe the seal on it, or on something similar to it, on Friday, at the start of the Arabic month. After inscribing it, wash it with running water and salt and set it out under the stars in the prescribed manner.

Thereafter, cense it with aloeswood and storax and place it in a clean bag in a high place. The following is the blessed seal, just as you see it:



THE GUARPIAN OF
SOLOMON'S MANDAL

Tt is as follows. Say: A conjuration from the Creator and His messenger unto every obstinate tyrant and rebellious devil of watery, airy, earthy, and fiery nature. By the right that these names have over you, I conjure you to answer my call, hasten my reply, obey the names of the Lord Most High, and fulfill my need. Hurry, hurry, hurry, by the right which these names hold over you: 'Tamūh [عود]; Shaqshaqah

[نوا] Namūh إنوا]; Lahūh إلهوه]; by Nawā إنوا] Nawā إبرابر]; Tūdūh إتودوه]; Barābar إبرابر]; Kashī إلرابر]; Kashī إنودوه]; Ajrazakshī إلمرزكشي]; Karbah إكشي]; Karbah إكشي]; Aqrāh إلقراءً Hūhah إهوهه]; Tamūyanah إكربه إلمهائيك]; Sahāʾīk إلى إلمهائيك]; Shafāhā إلى كالمها كالما كالمها كالمها كالمها كالمها كالمها كالمها كالمها كالمها كالمها

SECOND GONJURATION OF MAHAKIL

हारह कळाड्रकेरड्रयाच्याच्याच्या व्याप्त

ay: Aynabalīsh [اينبليش], El, El, Ayn [اين], Mahākīl [مهاكيل], Mahākīlā [كيش], Kīsh [مهاكيل], Kīsh [كيش], Falīsh [فليش], Yatba' [كيش], Tatah [منا], Mahākīl [مهاكيل], Shalahīshah [شلهيشه]. Obedience is unto the Lord and His names, O Mahākīl [مهاكيل]. Answer you!

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THIRD GONJURATION OF MAHAKIL

ay: Qahūshah [قهوشه], Shahāhah [شهاهة], Māyah [مذهنه], Madh-hanah [ماية], Yad-hashah [ماية], Sharhalah [شفاهة], Shafāhah [شفاهة], Bakrah [سجره], Shajrah [بكره], Ṣaḥāṣaḥā [سجره], Nahāhah [نهاهه], Shalamū' [صحاصحا], Answer obediently, O Mahākīl [مهاكيل].

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FOURTH GONJURATION OF MAHAKIL

ay: Anhādah [انهاده]; Hayhādah [هيهاده]; by Shahāshah [شهاشه]; Marāniyah [مرانيه]; by Karsha'ah [كرشعة]

Shafāhā [شفاهة]; Shafāhā [شفاها]; Shafāhah [شفاهة]; Waṭāyah [وطاية]; Jazahah [جزهة]. Make haste, O company of angels. Come unto me, all together, obedient unto the command of God Most Great, hastily, whether male or female, O Banū Ṣakhr [بنو صخر], O Banū Dāhir [بنو داهر], and O Banū 'Amr [بنو عمر].

If the Kings delay, inscribe the seal of Sakhr [صخر] on iron or copper and bring it near the heat of a fire and they will come to you quicker than the flash of lightning. This completes the conjurations.

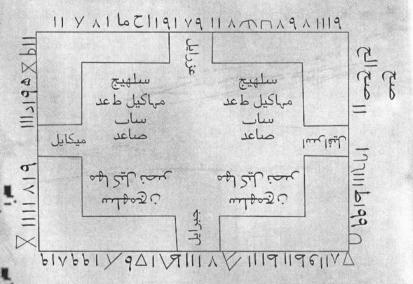
ILLUSTRATION OF THE MANDAL OF SOLOMON

ወሂ፭ልሂሕ**天**東ዳወሂፓሕዳጸዴሕዚፈው关 <mark></mark>

lso, (concerning) its uses, real operations for healing and the like that are needed, and the conjuring all the celestial and terrestrial ruhaniyyah.

This is one of the hidden secrets of Solomon (peace be upon him). Inscribe the following symbol on silver, if you are able to, otherwise

on copper whitened with naphtha. Thereafter, set it out under the stars with the two previous seals (the seal of Ṣakhr [صخر] and the seal of Mahākīl [مهاكيل]) in the prescribed manner. This is the symbol:



If you cannot find such metals, inscribe it on clean earth. Moreover, you must raise the seals above the ground upon four pedestals.

Solomon's Mandal, on which all the spirits forcibly descended with obedience, served as the design for this noble Mandal.

If someone brings a Wind-afflicted person to you, and you wish to use it, summon Mahākīl [مهاكيل], bring the afflicted person inside the Mandal, and order him as you wish. In addition, write the Names of Seership between the friend's eyes and command him to look at his companion in

the Mandal. When he sees him, know that his body is free of the Wind. With that, equip him with amulets, and either have the Wind swear a covenant with you concerning the victim, imprison him, or kill him. But do not hasten to kill him, for a rebellious jinni, whether Muslim or non-Muslim, must violate the covenant three times before being killed.

The mandal has a number of uses that none but God Most High can enumerate. Among its wondrous properties are the following: If you desire someone, be he near or far, prestigious or otherwise, then make an effigy of him and stand it in the center of the Mandal. If it is daytime, encircle it with seven banners, each in a different color, attached to seven cubit-long spears. If it is nighttime, encircle it with seven lit candles on seven banners. Thereafter recite the four conjurations and summon the one you wish and, even if he is across the seven seas, this will bring him instantly, for heed of, and out of obedience to. God Most High and His names. If you wish to annihilate someone, then, after placing a belonging of his or something containing his perspiration inside the Mandal, stand his effigy therein and command as you wish concerning him and it will be done. Be cautious of doing this, and only do it for that which will incur the favor of the Lord Most High upon you. If someone brings a Wind-afflicted person to you, and you wish to burn the Wind inside his body, write the following names in a bowl, wash it off, and then give it to him to drink and the Wind will be burned in his body.

These are the names: Fāṭir [فاطر]; Raqah [رقه]; Amsā [امسا]; Amsā [امسا]; Dāwā [امسا]; 'Atah [علم]; Kaslaṭī [مسلطي]; by 'Alam [علم]; Shansarūdan [مسلطي]; Wadad [مسلم], by Shaymas [شيمس]. Burn, by the leave of the Lord Most Magnificent! 'And had We willed, We could have transfixed them where they stood, so they could move neither forward nor backwards.' Answer you and burn!

THE NAMES OF SEERSHIP, WHICH YOU WRITE BE TWEEN THE EYES OF THE

Possesed

hey are as follows: Alfarqash [الفرقش], Hāmūr [مامور], Asar اسر]. Look, by the right of Shakhmalūsh الشخملوش], Salahā المخملوش], Ṭayshīsh [طيش], Ḥaṭīsh المطيش], Armīsh الرميش]. Look, by the right of Shakhmalūsh الرميش].

If a jinni defies you, and you wish him to remain in your presence so you can command him as you please, write the following names on a piece of paper and fix it to the soles of his feet and he will not be able to leave, even if one year passes, until you release him:

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THE MANNER OF THE JINN GOVENANT

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ay to the possessing jinni: Swear a covenant by the Lord, besides whom there is no god, Knower of the unseen and seen, the Triumphant, the Omnipotent, Who watches over every soul and knows what it earns, by Whose command the heavens and the earth stand, that you shall never again return unto this human, neither when he is awake, nor when he is sleep, nor in the night, nor in the day, and that if you should return, you will be worthy of death.

Repeat that three times so the Kings hear it, then write the following: 'The Divine One testifies that there is no god but Him, and so do the angels and those endowed with knowledge, standing firm upon justice. There is no god but Him, Almighty and Wise.' Those endowed with

knowledge, the Kings, and all present at the covenant of the jinn N. the son of N. (you ask him his name), testify that if he should return to this body or draw near it, then he has disobeyed God and therefore deserves death.

Thereafter, write the following covenant, which is for all the jinn, along with an amulet, and hang it around his neck:

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10 5 119 a G 1110 C b b b s

Asaph the son of Berechiah said, "If you wish to kill an oppressive opponent or rebel, draw a figure of him and encircle it so that everything other than its hands is in the circle. Then write the following names on its belly and command as you wish. If you insert something into the belly of the figure, it will be inserted into the belly of the rebel. These are the names: Ṭayṭalahūsh [شهراً], Hashar [مشراً], Malī' [ملية], Naqfan [مقنا], Ṭaḥṭalayūsh [طهطليوش], Ṭaṭrash [طهطرش], Haka' [هكا], Ṭaṭrash [طهطرش], Taṭrash [هيع], Ṭaṭrash [هيع], Ṭaṭr

INSTRUCTIONS FOR MAYMUN ABA NUKH'S OBEDIENCE GOMPELLING

SPEAR WALLEY ELLOW ON 13

ake a plate from steel on Saturday, during the hour of Saturn, when Libra is on the ascendent, and during this hour, or in one similar to it on another day, inscribe it. Thereafter wash it with running water and salt, makea cover for it, and set it out under the stars with any of the seals.

Inscribe the first side of it with these names: O company! Ṣarṣar al- Muṣayṣir [صرصر المصيصر]; Jalshar [عرقوشة]; 'Araqūshah [عرقوشة]; Naṭfaʿaf [خطفعة]; Kaylah [كيرب]; Kayrab [كيرب]; Ashayṣaʿūn [كيله]; الشيصعون]; Marārikh [وكريخ]; Mayhar [ميهر]; Layṭaraq [فرصصا]; O Ba-haljayū [عنى]; 'Ānī [عنى]; O Qarṣaṣā [بهلجيو]; O Ba-haljayū [بهلجيو]; Fashā [فشا]; Bashahūkhayā [بهلجيو]; [بهلجيو]; Layhalāqah [فيها]; Baʿlamī [بيلمي]; Layhalāqah [لوتيا]; Baʿlamī [بوما]; Fulā [كاريا]; Yamā [بوما]; Lūtayā [لوتيا]. Obedient ones, answer by the power of the Divine.

Inscribe the following on the first side of the hilt: Rebuke, O Maymūn [ميمون], by Ehieh Asher

Ehieh, El Shaddi, Tzabaoth, Bayrā [بيرا], Ṭabara' [طبرع], 'Alshāqish [عشاقش], Mahrāqish [طبرع], Aqshābaqash [اقشابقش], Shaqamū [مقمو], Nahshar [بهشر], Kashālikh [كشالخ], 'Aqshar [عقشر], Ṭahash [طهش].

Inscribe the following on the second side of the hilt: Subbūḥ [سبوح], Subbūḥ [سبوح], Quddūs [سبوح], Lord of the angels and the Spirit. Glory be unto the Creator of light, Sahla'anka' [سهاعنكع], Lā [الا], Waḥmatā [الورحمتا], Bāriyā [الرحمتا], Marehītā [الرحمتا]. Make haste, O Tayyib].

INSTRUCTIONS FOR MAYMUN'S ATHAME

hen the previously mentioned sign of the zodiac is on the ascendent, inscribe the following on one side of the blade:

OIIIIIVIA II ZIMIVVIIIIV II AIIIIIV III VIIIIII

Inscribe the following on the other side:

111 VIPIIOIO Q da 13 VICS 17 PIII PIA

On the handle, inscribe the following along with Maymūn's [ميمون] Names of Killing: Jibrīl [جبريل], Mīkā'īl [ميكانيل], Hanfalat [منفلت], Adonai Tzabaoth.

Thereafter, draw the image of the Mandal on a clean floor, write the following names on a piece of paper or on the floor, insert the knife into any letter you wish, and say, "O Maymūn [ميمون], kill him!" and he will kill him. Alternatively, if you cut the paper with scissors, he will be cut in a like manner. These are the names: By Ṭaṭarūyash [مطرويش], Hash [هم], Malba' [ملبع], La'fī [معليوش], Ṭafṭūsh [مطوش], Ṭaḥṭalayūsh [معكميه], طهطليوش], Ṭaḥṭalayūsh [محكميه], Ṭaḥṭalayūsh [محكميه], Ḥaj [حجيج], Qazā [نظما], Yaḥalayṭā [نطيط], Saqṭamā [محيج], [سقطما], [سقطما], Saqṭamā [محكميه], [سقطما]

If a King or possessing jinni rebels against you, and you wish to kill him, write the following names on a piece of paper, if possible, otherwise on the floor. Then stab it with the athame of Maymūn [ميمون] (whatever you do to it will be done to him). Moreover, summon any King you wish and he will obey your command. They are as follows: Tamtamlosh

م ۱۱۱۱ ۱۷۲۷ د ۱۱۱ وش ۱۷۲ ۱۷ ط ۱۱۱۱ وط و خا

THE NAMES ON ABU ALWALIP SHAMHURASH'S [أبو وليد شمهورش]

Inscribe them onto iron on Thursday, when Jupiter is in its exaltation. You inscribe one side with this line:

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Inscribe the other side with these:

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Halshalshalīkh [هلشلشليخ], Halmashīkh [هلمشيخ], Malshakīkh [ملشكيخ], Alsaʿālīn [السعالين], Mataṭīhā متطيها], Bātāmūn [ابتامون], O Kāmūn Aghaythā [منطيها], by Yā, Yā, Hūmīn [هومين], Hawāmīr [اغيثا of the Flames! O master of the Khawātif [خواطف]

Inscribe the handle with the following: Jibrīl [جبريل], Mīkāʾīl [ميكائيل], Isrāfīl [بسرافيل]. By Khalkhamash [خلخمش], Khanjamīsh [خنجميش], Jaʿjamīsh [جعجعميش], Akmash [جعجعميش], Makīsh [مكيش], Kalamīsh [اكمش], Kalamīsh

[سحق], Yakash [بيكش], Saḥaq [سحق], Saḥaq [سحق], Shalash [سلش], Ṭaqash [طقش], Mafūsh [مفوش], Fakūsh [فكوش], I destroy ye, O enemy of the Creator, by the 'kindled fire of the Lord that reaches unto the heavens. Verily it will be closed over them.' And I burn you by Halmashīkh [ملمشيخ], Malshakīkh [ملسكيخ], Alsa'ālīn [السعالين], Mataṭīhā [متطيها], Bātāmūn [المون اغيثا], O Kāmūn Aghaythā [أمواميز], by Yā, Yā, Hūmīn [موامير], Hawāmīr [موامير], O Nawāmīr [اخواطف]] (اخواطف]

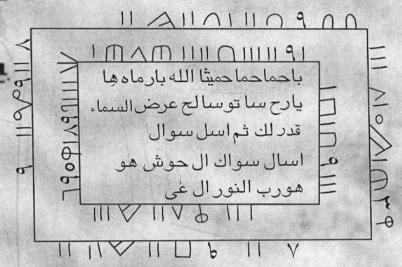
Know that these names are of potent obedience and speedy response. The following are some of the wonders of their properties: If you wish to expel a Wind from a person's body, then write the following line where the Wind is, and also on a tablet or piece of wood or, as a last resort, a clean floor. Then, as you recite the names, stab the letters in the line, one by one, until the Wind exits the body. Below is an illustration of the line; guard it, for it is one of the great secrets. It is as follows:

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THE SEAL OF KHANPASH [نیکل] AND NAYKAL [نیکل]

he two brothers of al-Ahmar [الأحمر] are independent kings and thus owe no obedience to any king. They also were the two headsmen of Solomon the son of David. You can employ them for anything, whether great or small.



If you wish to do that, inscribe a copper ring on the first Tuesday of a lunar month, during the hour of Mars, when Capricorn is on the ascendant. After you inscribe it, wash it with water and salt, make a red bag for it, and set it out under the stars for seven nights.

Say: Answer, O Khandash [خندش], and you, O Naykal [نبكل]. Then call out the names of the Aides. Say: Answer, O Najāh [نجاح], and you, O Aflah [أفلح], and you, O Abū al-Akhwas [أبو الأخوص]. Following is a conjuration to him. Say: Taghmārish [اتغمارش], Taghmārish [تنرش] Tarash [ترش], Tarear [برنر], Harhar [هرهر], Marmar [مرمر], Qazqaz [قزقز], Yūsh [بوش], Yūsh [بوش], Janā [جنوش], Janūsh [جنوش], Tālaythā [طاليثا], Athāthā [اثاثا], Athāthā [اطاليثا], Hāhah [ماليثا], Hāhah [هامه], Hāhā [هامه], Hāhayah [هامه], 'Ashlash [اقيع], 'Ashlash مشلش], Aqya' [اقيع], Aqya' إعشلش], Yārikh [بارخ], Yārikh [بارخ], Taythā [تيثا], Būthālikh [بوثالخ], Ahmā الحما], Hamaythā [بوثالخ], Bāriyā [باريا] [شلخ] Shalakh [العروب] Al'arūb [العروب], Shalakh [موثيثاً Faklā [الميل] Fashūf [فشوف], Almīl [الميل], Faqtalash [اه] Hanfad اخيثا Akhaytha الخيثا Ah اهنفاد] Ah المالش Ah [ما] Hamā [ممينا] Hamaythā [حمينا]. The Creator proportioned you, then makes the way easy for you. Answer by the right of 'Azīz 'Az 'Altaf عزيز اعز علطف]. O Baylakh [بيلخ] respond by the right of Mītatrūn [ميططرون] and Makhlayā'īl [مخليائيل] Qadūf [قدوف] Daqushayā [الورهود] Alūrahūd [قدوف] الميلا] Amaylā الميلا] Amaylā الميلا] Wakhabīlā [زعبيلا] Za'bīlā [دربيلا] Darbīlā [اوشا] Za'bīlā [اوخبيلا] Hurry, O Khandash [خندش] and Naykal [نيكل], by Damlakh [دملاخ], Damlakh [دملاخ], Barakh [براخ], Barākh [جولا], Jūlā [جولا], Hīlā [هيلا], Shamlā [شملا], Shaṭāf [شطاف], Ṣafīf [صفيف], Matūf [مطوف], Khatāf

إضاف], Ṭāyif [طايف], Shaqdayāsh [شقدياش], Shaqdayāsh [ميولا], Jawfashām [جوفشام], Mayūlā [ميولا], Shaṭālish [شطالش], Haylawān [ميلوان], Mayṭarīsh [ميطريش], 'How should we not put our trust in the Lord, when He has guided us in our ways? We will surely endure your persecution of us. Let the believers put their trust in God.' Answer me, O Khandash [فنح], and you, O Naykal [فنح], and you, O Najāḥ [فنح], and you, O Aflaḥ [فنح], and you, O Aflaḥ [فنح], and you, O Aflaḥ [فنح], and you, O Abū al-Akhwaṣ [أبو الأخوص], by the power of the Lord of power.

INSTRUCTIONS FOR THE
SEAL OF ABU MA'BAD
ZUNBUR [أبو معبد زنبور],
MASTER OF ILLUSIONS

And the second s

With the aid of God Most High, make a ring out of either seven or three metals: gold, silver, porcelain [ed: included as a replacement for Mercury], tin, lead, copper, and iron. Do this on Thursday, during the hour of Jupiter. Inscribe it when this planet is in its exaltation. Then wash it with water and salt, make a yellow bag for it, and elevate it until you set it out under the stars in the prescribed manner. The following is the seal, just as you see it:



You say: I conjure thee, O Abū Ma'bad Zunbūr [البو معبد زنبور], by that by which the Creator swore unto the heavens and the earth, by 'Aṭyahūsh [سطهوش], Manṭahūsh [مطبهوش], Ayā [أيا], Hayṭash [مطبهوش], Qasyāqūsh [مسبقوش], Maharūyash [هيطش], Shalāshalā [شلاشلا], Halā [كم], Halā [كم]. Exalted is Matāhūtā [متاهوتا]. 'And they said, "We hear and obey. Your forgiveness we seek, O Lord, and unto You is the end." Ḥalash [مفاطر], Mafāṭir [مفاطر], Aṭarīsh [اطريش], Dahash [مفاطر], Nahash [مفاطر], Qamahmahat [قمهمهت], Bashārah [بيميش], Manshayah [منشيه], Hurry! 'It is

from Solomon, and it is in the name of God, Most Merciful and Compassionate. "Be not arrogant towards me, but come ye unto me, subservient." Yaqlaqash [يقاقش], Qunush [قونوش], Darmush [يدرموش], Halāhavūsh [هلاهيوش] Fahnadūyash [افهندويش] Haytalīlakh [ميطليلخ]. Answer me, O Abū Ma'bad Zunbūr [أبو معبد زنبور], by the name by which our Lord sends down rain and causes water to come forth from the stones, and by the name by which He will resurrect the dead, whereupon the soul will return unto the body. In whatsoever part of the earth ye may be, whether its plains, badlands, mainland, or seas, 'The Lord will bring you all together: surely He has power over all things.' Hasten, O Abū Ma'bad Zunbūr [بو معبد] انبور)], and answer me by that with which I have conjured ye, and by Him who says unto a thing 'Be!' whereupon it is.

SECOND GONJURATION TO ABU MA'BAD ZUNBUR

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ousay: Adam[الدم]; Tak-hash [تكهش]; Tarshayānah [تريانه]; Shūrat [شورت]; Taryānah [ترشيانه]; Nāshah [زواجانة]; O Rawājānah [واجانة]

[باشه]; Tarnawā [ترنوا]; Batayāmah [بتيامه]; Tashah : [ثهيان] Thahyān : [هي] المي الله (المي Oawah : [قوه المها تشه Thabyabam منابيات : Kajam محرا , Kajam محرا , Kajam محرا , Kajam [دهنة] Hakrī [حكرى]; Dahnah [كجم] وكبرى] الكجم] Barhayah [ابرهية]; Bārayah [ابريه]; Tāshayā [طاليا]. Tāshayā [طاليا]; Kashtah [كشته], Kashtah [خاليا]; Tār [طار]; O Tār [طار]; O Thabthawā إثبتوا] Sharnathyā [شرنثيا] Harehīm [منش] إهرثيم] المرثيم المعالم إلى المرثيم المعالم ال Marqashaymā [مرقشيما]; by Shafāhah [شفاهه]; Haw-الموليا] Mālayā [إماليا] Hayah-yana [هوليا] 'Arkar [عركر]: Kamānash [كمانش]: 'Andarūsh [عركر] Qarqush [قرقوش]: 'Armawal [عرموال], 'Armawal [حفاج] Araj [عرجا] Aw-'ayā [عرموال] اعرموال] 'Anjal [عنجل]; Haytalah [هيطلح], Hayqar [عنجل]; Hū [هو], Hū [44]; Lord of Light Most High. Answer me, O _ Abū Ma'bad Zunbūr [أبو معبد زنبور], and, O Mastā'ab أبو روت] and, O Abū Rūt أبو روت] the Headsman.

Know, may the Lord guide you, that this seal is one of the hidden secrets and you can employ it for numerous kinds of illusions and wondrous works, such as: the manifestation of possessing jinn; evocation; reproval; subjugation; abduction; healing; enquiring about strange news throughout the regions of the earth; imprisonment; killing; assault; binding; binding tongues; the fulfillment of needs; harmony; love; arousal; causing illness; causing hemorrhage; incineration; transportation; hatred; demolishing inhabited areas, houses, mills, and buildings; whatever is required, with obedience, compliance, and quickness; and any real magic that is needed, be

it great or small. It is a noble seal, comprising all that you desire.

THE BINDING, GRUCIFIXION, AND INTEROGRATION OF JINN

If someone brings a possessed person to you, and a Wind from among the jinn is in him, write the following for him to make his possessing jinni manifest himself. When he manifests, order that the Wind be bound, saying, "Lafā [فن], Lafā [فن], Hay [هي], Hafyah [هنيا, Ay [هنا], Hay [هي], Barhī [برهي]. Surrender by the right of Him who has dominion over ye, and by the right of 'Aqshayr Tahrash [عقشير طهرش]. Bind him, O Maymūn [اميمون]

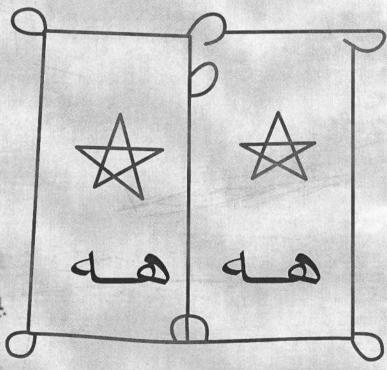
If you wish the jinni to speak, then imprison him inside the body, saying, "I have imprisoned ye by Hanṭash [هنطش], Kāf Hā Yā 'Ayn Ṣād [كبينص], and Ḥā Mīm 'Ayn Sīn Qāf [حصق]."

Asaph the son of Berechiah said: "If you wish to imprison a Wind inside a body, say these words: 'By Yadūm [بدوم], Nadah [نده], Anah [انده], Nayah [بدوم], Kahar [كهر], Qayūrash [شعش], Tarṭaqayūrash [طرطقبورش], "Abiding therein for ages," confined, by the power of the Lord Most High. "And they could not stand, nor could they help themselves." In addition, say these names over a thread from his yoke, wash it, tie its end, and place it around his neck or under his feet: 'Ahmī Hamī [اهمى همى]. And stop them, for they must be questioned."

Asaph the son of Berechiah said: If you wish to imprison a jinni inside a body and see him wail and weep, write these names on the floor with your finger:

PAUDIIIVAUVIII

Likewise, if you write the following seal on the possessed person's forehead and tie his thumb, the jinni will not be able to leave until you free him. It is amazing, so do not underestimate it. It is a secret of secrets and a security from the jinn.



Asaph the son of Berechiah said, "The following is another interrogation. If you render a possessed person unconscious and wish to make the jinni speak, say these names in his ear:

Shalāṭī [هطاء]; Hāṭī [هاطي]; Haṭā' [هطاء]; Hūyal [هوبل]; Sham'ayk [شمعيك]; Adonai; Yalāqam [هوبل]; Mar'ūbā [مرعوبا]; the ill-tempered Tashyākan [قطي]; Qaṭī [قطي]. Speak, O enemy of the Lord, by Him who will say unto Hell, "Are you full?" whereupon it will reply, "Is there more?" and by Him who said unto the heavens and the earth, "Come willingly or unwillingly," upon which they said, "We shall come willingly." Speak, O jinni, by the right of these names:

Malaqna 'aqsalaynahaj [ملقنعقسلينحج], Kaya 'safajfajar اقوارش] Shamham [شمهم] Qawārash [کیعسفجفجر] 'Upon saying these names in his ear, he will speak and answer all your questions. It is wondrous and profound. Use it and safeguard it, for it is one the best secrets. If he does not speak, and you wish to crucify and hang him, then write "اطط" on his right hand, "مطط" on his left hand, "طو" on قنا طويل" on his left leg, and "اقدم بشردل" his right leg, on his forehead. After that, say, 'By the right of these names, I entreat you to gather him in a single surprise attack. Hang him and raise him, by Him who did raise Enoch unto a سام سام ا lofty place. Sam Sam Azarın Azarın Hahar سام] Sām Sām Azarīn Azarīn Hahar [عزرين عزرين مهر سام عزرين عزرين مهر Sām Sām Azarīn Azarīn Hahar -[رب] Rabb [امليخا] Amlaykhā [سام سام عزرين عزرين مهر]. Jabbar [جبار], Fard [فرد], Samad إحبار], 'Adl [عدل]. I speak the truth. Rasūl [رسول], Dūsh [دوش], Lajīm المرسول] Hang him, by Him who says unto a thing الجيم "Be!" whereupon it is, O company of Aides! Make him speak, O Mahāayā'īl [مهصبانيل]! Rebuke him, O Dardā'īl [دردائيل]. Burn him, O Talahkafā'īl [هيلة] Haylah أشيهكة By Shayhakah إشيهكة , Haylah إطلهكفائيل [برشوخ] Barshukh [شروخ] Sharukh [هيه] المروخ] Hang him and make him speak, by the right of the Ahaylalūsh [اهيطلوش] Most Great. Break him into pieces, by the right of Him who raised Elias unto a high place.'

THE EMPLOYMENTS OF HAMANAH [حامنه], AND A DISCUSSION OF HIS SEAL

saph the son of Berechiah, the son of Shemuel, the son of Shimea, said, "If you desire fast service, make use of the service of Hāmanah [احامة]. He is an Aide of potent obedience and quick compliance. He has been tested and found to be the quickest there is in this science. He has a number of rebel jinn and Ruhaniyyah only the Lord, Mighty and Majestic, can enumerate. It is a secret of secrets."

For his seal, write these noble names upon jet in silver:

۱۱۱۱ط۱۹۶۱۱۱ [۱۱۱ اوط ۱۰ ۱۰ ۲ ۱۱۱ ۱۱ ال ۱۸۱۱ | ۲ ۱۱ ۱۱ و ۲ هلس ۱۱۱۱ ا ک ۱۱ ۱۱۱۱ م

Asaph the son of Berechiah said: "Following are some of the specialties of Ḥāmanah's [حامنه] wonders:

If you wish to visit a possessed person but fear that he will hold out against you, then say these names over black pebbles and write them thereon as well. Then enter his room and strike the floor with the pebbles and this will make his possessing jinni manifest in the most violent manner. If he does not resist you, write the names on his palm, say them over the pebbles, and strike the floor therewith and this will make his possessing jinni manifest. The names are as follows: 'Lak-hakash [كمال), Namūh [مورث], Ḥāmanah [حامنه], Ṣahaṭlī [كالمهال), Ḥasmī [حامنه], Aha'aynawā [مهال), Aha'aynawā [مهال), Ahūrash [هورث], Hūrash [مهال), Aha'aynawā [حامنه], Shafāhah [مهال), "

Asaph said, "If you fear that one of the healers or scholars will veil you when you visit a possessed person, say the following words and then command as you wish and it will make his possessing jinni manifest. These are the words: Kaykahatlayārash [كيكيتليارش], Mahīṭ [مهيط], Hūkash [كيكه], Qarqar [كيك], Kasar [كسر], Kasar [كسر], Ahī [أموا], Tahkasar [طهكس], Namwā [أموا], Ḥāmanah [أموا], Shafāhah [شفاهة]

Asaph said, "If you have rendered the possessed person unconscious and wish to imprison the jinni inside the body, then write "

عكشيا عكشيا عكشيا عطشيا و between the person's eyes and و

عشيا عشيا عطشيا و on his legs and charge Ḥāmanah [

-[حامنه] "

Asaph said, "If you visit a possessed person and with you is a group of scholars, and you wish to shield the possessing jinni from them, so that they will be unable to make him manifest or evoke, write the following words on either a palm leaf, silk hem, or knife, and recite them and you will see a wonder. The words are as follows: Ṣahkatī [مورد], Hawrad [مورد], Hawrad [مورد], Tayhatamharash [هورد], Harash [هرد], هرش], Ahrash [هرش], Maylah [هرك], Harash [هرك], Tayhatamharash [هرك], Aktahī [هرك], Aktahī [هرك], Aktahī [هرك], You see them looking at you, but they see not.' And if you wish to undo it, wash it in water and it will go away."

Asaph said, "If you wish to have any of the celestial or terrestrial Ruhaniyyah brought to you quicker than the flash of lightning, say the following seven names, which are a secret of the angel Mīṭaṭrūn [ميططرون]: Arkūsh [الكهوش], Kanhūsh [كنهوش], Kahhūsh [كنهوش], Kahhūsh [كنهوش], Kanhūsh [المشترا], Kanhūsh [كنهوش], Kanhūsh [المشترا], Kanhūsh [قاموش], Make haste to bring me King N, king of the jinn."

Asaph said, "If someone is withholding a possessing jinni from among the major or minor spirits, or one of the kings, whether celestial or terrestrial, from you, then both he and the one witholding him will be brought quicker than the flash of lightning. Say the following names, which are the names by which the Lord created the angels who are in charge of the jinn's fore-

locks. Therefore, say it only on important occassions. You say: 'By the right of Salfaymasha [الرش], Kaklī ككلي], Hūmayash [هوميش] Yā Thāmanat [يا ثامنت] Halā [مار], Hathlātah [هثلاته]. Hat-hatat [هثلاته]. Hashhashah [هشهشة]. Hashhashah [هويل] Hawil [هويل], Hawil [هويل], Hatavil [هتابيل] Hatavil [هتابيل] Hamash متابيل] Nūsh [نوش] Hashush [هشوش] Murash [نوش]. O angels of my Lord, bring me N and whoever is withholding him.' Thereupon they will bring him to you quicker than the flash of lightning, without effort. If you wish, you may say, 'I summon you, O company of pure spirits from among those obedient to God. Lord of the Worlds, who has the jinn and devils by the forelocks, by that which Solomon the son of David said; by God, my Lord and your Lord, Creator of all things, God of all things, who has power over all things-wherever ye may be in the kingdom of the Lord, Mighty and Majestic-by the right of Shatat [شطاط], Tat اها الطاط] Nuh الما الما الما المام النوه Nuh النوه Nuh إلماط] Nuh الطاط] [أنها] Anhā [أنها] Anhā [أنواة] Shamakh [شمخ], Shamakh [شمخ], Asha'āl [مشمخ], Asha'āl [مزنياش] Ghashayāl [غشيال] Maznayāsh [مزنياش]. Maznayāsh [مزنیاش], Sabūsh [صبوش], Būsh [بوش], Markayūsh [مركيوش], Mayāsh [مياش], Nūsh [مركيوش], Ah مال Hawah معلى الموام , Hū الموام , the Lord of Light Most High who speaks with infinite speech, Shamūs [الموس], Habūt [هبوط] Habūt [شموس], Ah الله Hawāh [هواه] Kaykanāsh [كيكناش] Kaykanāsh [هواه] nayāsh [مرنياش], Marnayāsh [مرنياش], Mayūsh [ميوش]. I am the Divine, who alone possesses Oneness.

Līkhā [ليخا]. Līkhā [ليخا]. Descend ye upon this rebel from among the Ruhaniyyah (here you state his name, be he a king or otherwise, or from a tribe or otherwise, whether small or great)."

Asaph also said, "If you wish to imprison one of the Kings or spirits, even if he is in the east and you are in the west, say these names and state his name and he will be imprisoned and remain so until you free him. If someone summons you to a possessed person and you say them before reaching him, it will facilitate his matter for you, with effort on your part. Likewise, if you enter a possessed person's room and one of the scholars claiming knowledge about the spiritual sciences is with you, and you speak these names, it will restrain and bind them in their homes, and you shall command as you are commanded. Do likewise if you wish to bind their leader and their kings. The names are as follows: (انقاطرونیش] Angātarūnīsh [مورتیاش], Damish [دميش] Mankafash منكفش], Alwahaynūsh [طرنيوش] Rūmashāsh [رومشاش], Tarnayūsh [الواهينوش] Sahyarūsh [صهيروش]. Turn ye them upside down and bind them, by the strength and power of ".[مهوبياه] the Creator. Mahūbayāh

Asaph said, "If you wish them to be annihilated altogether, indiscriminately, then say the Names of Annihilation, as follows: Aqwā [اقوا], Aynūf [اينون], Kahfūf [كهفون], Rūhāwuf [اينون], Ramūm [رموم], Rayāq [رياق], Sharūf [مارون], Sharūf

[مبططرون], quickly! And witness the wonder."

Asaph related the following from Solomon the son of David: "If you enter a sitting and fear that one of the celestial or terrestrial Kings will block you, say these words before entering the house and before summoning your aides: Karnafish [كوانقوش] Kawānaqūsh [مرواديش] , [كرنفيش] [مرهوبساش] Marhūbasāsh [مرهوبساش] Sharumish [شروميش] Bikahyārish [المروميش] Nadrash [ندرش], Rabb, Rabb. 'He does not fear being overtaken, nor is he afraid.' I have protected my soul and body with God Most Great. O angels of my Lord!' Then order your aides to cling to you under your clothes and not harm you or do anything to your body, and recite these names:-'Ahwarmayat [اهورمياط] Hūnarat [هونارط] Hashlū _ [المشلو], Abhatat [ابهتط], Karmahayūt [هشلو] لي المألو] . [مشلو] . [[ميط] Mayt, Yā Nūt [يا نوط], Shalkarū [شلكرو], Mayt Rathyāwut [رثياوط], Tahwāyat [تهوايط], Jibrīl [جبريل], Mīkā'īl [ميكانيل]. Come to me, O angels of my Lord. Come ye quick as the flash of lightning, and aid me with your lights from afar lest harm befall my aides. When you enter the assembly and angels are with you, say these names: Tūmar [تُومر], الهيارش] Lahyārash [هندوش] Handūsh [هوش] Darakfayash [ارناوش] Arnawush [ارناوش], Darnūsh ".[اهدقيش] Ahdaqaysh [درنوش]

"If you do not wish one of their aides to enter a house or a place in which you will be, say the following words: Haw \bar{a} [هرا], Shalman [شلمن], O

Mahūk [طهوك] Fahmūk [فهموك], Darhamūk [مهوك], Angad [انقاد], Wamak [وماك], Sahalūk [اسهلوك], Afahūlā [افهولا], Mayāk مياك], Hālūk [فهولا]. Then order your aides to come out from under your clothes, and do whatever you wish, and your command will be obeyed without effort on your part. When you complete the operation, secure yourself and your aides with the following names, which are an amulet of encompassing light, and which the angels of Lot said, whereupon the Lord Most High veiled them from his people, so they could see neither Lot nor the angels, as the names veiled from them. You say: Mahamyashhashuh [مهميشهشوه], Lahyāmah [الهيامه] # Hūmayah [هوميه], Wahashūmah [وهشومه], Fahū [فهو], Nashalumah [انودمه] Anudamah [انودمه] Datyāmah الطيامه]. 'We are messengers of thy Lord. They will not reach thee.' I have protected myself, my wealth, and my son with the Divine, al-'Azīm [العظيم], al-Samad [صمد] ar-Rafī' [العظيم], al-Qāhir [القوي] al-Badī' [البديح], al-Qawiyy [القاهر], al-Manī' [المنيع], the Almighty who has no end, the Overpowering and Glorious who cannot be harmed. Blessed is God, our Lord, the Owner of Majesty and Generosity."

GOMMENTARY ON THE PENTACLE

亚里的人名英格兰 医克里克斯氏 医克里克斯氏 医克里克斯氏 医克里克斯氏 医克里克斯氏

his is the pentacle that Solomon the son of David possessed, the great Altar concerning which he made a pact with the spirits, and upon which Jibrīl [جبريك], Mīkāʾīl [ميكائيل], Isrāfīl [اسرافيل], and 'Azrāʾīl [عزرائيل] sat, on the day he made a pact with the spirits.

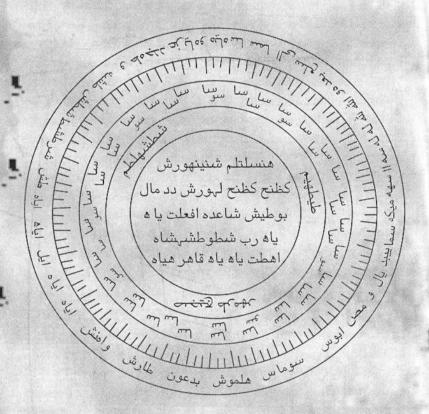
Asaph the son of Berechiah said, "These names were revealed to Solomon the son of David in the Divine language and are beyond the comprehension of the priests from among the jinn and humankind. They charge the jinn with a great task. Whenever Solomon wished to kill an oppressive ifreet, he would unfold them, whereupon all the people, jinn and birds around him would tremble. The spiritual angels will hasten to them from your right and left. Take them out only out of necessity, and do not hasten to use them or else you will harm yourself. Twelve angels serve them. They are the ones that Ibn Ba'ura al-Farisi said were on the banner of Solomon the son of David; when the wind would subside, he would unfold it and the wind would blow anywhere he wished."

Asaph the son of Berechiah said, "If you wish to construct it, write the names on a piece of red or white silk cloth, attach this to a branch of a boxthorn, a pomegranate, or a quince, and then unfold it and you will see wonders. If you undertake this at night, light seven candles under it, pitch seven tents over them, and attach a banner identical to the main banner to each one. If it is done during the day, then put it somewhere secluded from others, and do not light anything. Moreoever, it should be remote from any habitation, somewhere clean and pure. Your clothes should be clean as well. When you finish constructing it, you will have a banner raised upon Lfour pillars above the ground before you. If a powerful possessing jinni defies you, if a discord arises between you and one of the Spiritual Kings, if one of the Kings forms a party against you and you fear for yourself, if armies of jinn join forces against you, if a sage from among the scholars charges spirits to harm you, if you want something important from a king of the jinn or human race, such as the fulfullment of lofty needs, the freeing of a prisoner sentenced to death, or the demotion of a particular individual, or if someone tyrannizes his kingdom. distance yourself from any habitation, and do not be frightened. Cast a mandal around yourself and on a mirror, lay the mirror before you, and summon the celestial Ruhaniyyah in charge of all the planets. Alternatively, you can write an amulet and banishments for yourself on some saucers, wash them off with water, and sprinkle it on the floor until it becomes wet.

You do this for fear of the Diver Jinn. In addition, write an amulet for yourself on your right side, on your left side, on your head, and below you. When they come, ask your need of them and the Divine will fulfill it for you.

"If you wish that a transgressive ifreet from among the kings be killed, carry out your command concerning him, and observe piety. Stay away from filth. Keep to cleanliness, humility and forbearance. Beware of ostentation, as it is a means of stumbling. Thank the Lord Most High for what He has given you, as it is a means of increase. If you wish to have information of news from the east to the west, ask the Traversers in the regions of the earth and they will inform. you thereof. If you want them to transport you over the distance of a year's journey in a single instant, make a carpet with them, place it under you, and say the names of the Ruhaniyyah. If you wish to assist the citizens of your country against an enemy they are powerless to resist, recite the names and empower whomever you wish over him. If you want to make a pact wth any of the kings of the jinn, then summon him and say: Shāh [شاه] Shāh [شاه] Ash [اش] Ash الشاء Ash [حالف] Layāl إليال] Layāl إليال] Hālif إحالف] Hālif إليال]. And when thy Lord took their descendants out from the loins of the children of Adam and made them testify about themselves, saying, "Am I not your Lord? They said, Yes. We bear witness." If he complies, covenant with him; otherwise recite the names written on the center of the pentacle and blow on him and he will burn. I have

given a summary for fear of lengthiness (the names have a thousand uses). They are the Supreme Obedience that Solomon the son of David used, and which he used to take with himself from country to country. You can use them to subordinate all the inhabitants of the Earth. Safeguard what has come to you, O scholar, and do not reveal it to an ignoramus, for he will use it for something that God Most High does not approve of. Safeguard them, just as I have told you.



"If you wish to kill a king, draw the pentacle on a clean piece of parchment and draw a figure in the center of it. Then write the first line—the one in the uppermost part of the center of the circle—on its neck, the right line, to the right of it, the left line, to the left of it, and the two names that are in the lowermost part of the center of the circle, on the center of it, and command as you wish. When you wish to kill him, draw a figure of him, say his name, and insert a knife into any name or letter in the figure you wish and he will be killed. If you wish to beat him, then beat the figure with a rope fixed to a pomegranate branch.

"These are the names of the ifreets who serve the pentacle: al-Madhhab [المذهب], Yazīd ibn al-Hakim [يزيد بن الحكيم], 'Umar ibn Jābir [عمر بن جابر] Faygatüsh [فيقطوش], Margīl [مرقيل], Abū Ma'shar [أبو معشر] Abū al-Rahab [أبو الرهب] Abū al-Hakam. عبد الرحمن Abd al-Rahman al-Mukhtib (أبو الحكم المخطب], al-Humayl الهميل] the Invisible Flyer, Abu al-Hawl [عاصف الرياح] 'Asif al-Riyah [جامف الرياح], Sakhr منذر], Shamardal the Flyer [صخر], Khandash [شمهورش] Naykal (نيكل Shamhūrash [خندش], Burgān [زوبعة] Zawba'ah [زوبعة], Maymūn as-Sahābiyy [ميمون الغمامي] Maymun al-Ghamamiyy [ميمون الصحابي] Maymun al-Kanawi [ميمون الكناوي]. Samlag the Flyer [العملق], and al-'Amlag [العملق]. They are the servants of the pentacle; they are twenty-four ifreets.

The following are the four ifreets in charge of the four corners of the carpet of Solomon the son of David: Damrayāṭ the Ifreet [مرياط], Shūghāl [شرغال], Hadlabāj [مدنباح], and Ṣay'atī [صيعتى]. This their secret and their subjugation:

Say: Shahashlaṭūsh [شهشلطوش], Shaṭīṭ [شطيط], Ṭafakūsh [طفكوش], Ḥajaj [حجح], Kashkash [كشكش], Lay atūsh [ليعتوش], Shahash [شهش], Laṭūsh [لطوش], Obey your Creator, O company of ifreets!

"Following is a conjuration to the Ruhaniyyah in charge of the carpet. It is called 'the Helpful Conjuration.' For several hours of the daytime. the angels, the jinn of the sky, the airy jinn, the watery jinn, the jinn of the trees, the earthy jinn, the fiery jinn, the Tempters, and the Snatchers in charge of the children of Adam gather round it. It consists of eighty words. It is the Spiritual Conjuration and has three hundred uses. Therein are the names written in the center of the Sun, the three names written in the center of the Moon, the names written in the center of Mars, the names written in the center of Mercury, the names written in the center of Jupiter, the names written in the center of Saturn, the seven names by which the Lord created humankind, the seven names by which God created the angels who are in charge of the trees and plants, five names that magicians from among the jinn and of the land of Babel would use, and the seven names written in the center of the Talisman. Among them is also the Expediting Name, which you write on a citron leaf, wash off with rose water and honey from an unfumigated comb, and give to drink to whomever you wish to be inflamed with your love. Additionally, if you write it on a clean parchment with the blood of a martin and rub it on the head of a beast, it will obey you. You can do the same to a human. It has countless uses."

THE SYRIAC GONJURATION

fter the first spiritual glorification, say: Arī [كفيتا], Arī [ارى], Kafaytā [ارى], Kafaytā [ارى], Kafaytā [الى], Kafaytā [شلشهيش], Shalshahīsh [شلشهيش], Shalshahīsh [ملشهيش], Ahyalīl [ملشهيش], Ahyalīl [ملسهيش], Ahyalīl [مليول], Haybūl [مليول], Haybūl [اهيلول], Kal-[اهيلول], Kal-[اهيل], Kalkayām [ملتيت], Kal-[اهيل], Kalkathūm [اهيل], Kalkathūm [الالالى], Kalkayāʾīl [الالالى], Kalkayāʾīl [الاللى], Kalkayāʾīl [الاللى], Barākh [الاللى], Hayṭayāʾīl [الربان], Hayṭayāhūkh [هيتناخ], Maltayāhūkh

[عيطله] Agtalah [اقطله], 'Aytalah [ملتياهوخ], Ajrayā'īl [طيلهوب] Taylahūb [طيلهوب], Taylahūb [اجريانيل], Taylatūb [طيلطوب], Taylatūb [طيلطوب], Haybawut [كيليانيل] Haybawut [هيباوط], Kaylayā'īl [كيليانيل], Kaylayā'īl [كلميائيل] Kalmayā'īl [كليائيل], Kalmayā'īl [براخ] Barākh [براخ], Barākh [براخ], Barākh إبراخ], Jawlā [ابراخ], Haylā [ميلا], Haylā [هيلا] Shamlā [اهيلا], Shamlā [اهيلا], Statāf [سنطاف], Stataf [سنطاف], Safif [صفيف], Safif [صفيف], Matūf [مطوف], Matūf [مطوف], Khatāf [خطاف], Khatāf [خطاف], Tāyif [طايف], Tāyif [طايف], Sha'dayāsh [شعدياش], Shaqdayash [شقدياش], Wardayash [وردياش], Shara'ūn [شرعون], Shara'un [شرعون], Jawhashām [شرعون], Jawhashām [جوحشام], Maylā [ميلا], Maylā [ميلا], Saltālīn [سطالين], Satālīn [سطالين], Mahlawān [مهلوان], Mahlawan [مهلوان], Khabyatana [خبيطانا], Abarush ,[كلوش] Kalūsh [كلوش], Kalūsh [ابروش] - Taqshar [طقشر], Taqshar [طقشر], Shalāmīn [شلامين], Ratgash [رطقش], Ratgash [رطقش], Shalim [رطقش], Shalīm [شليم], Kashāshūn [كشاشون], Kabshāshūn [كبشاشون], Yabtalah [بيتلة], Haytalah [كبشاشون], Haytalūm [هيتلوم] Haytalum [هيتلوم], Maltāhā [هيتلوم], Maltāhā [هيال] Hayāl [هيال], Hayāl [هيال], Han [هيال], Han [هيال], المتاها], Khaf [فنده], Khaf [فنه], Shadah [هنده], Shadah [هنده], Dayf [ضيف], Dayf [ضيف], Dalkham [دلخم], Dalkham [دلخم], Kashkam [كشكم], Kashkam [كشكم], Barūgā [كشته] Kashtah [كشته] , Kashtah [بروقا] Barūqā [بروقا] Kashlā [كشك], Kashlā [كشك], Kashnadā [كشك], Kashnadā كشندا 'Agtaham معتنهم', 'Agtaham معتنهم'), 'Agtaham معتنهم Yuqatam [يوقتم], Yuqatam [يوقتم], Taqufah [تقوفه],

Taqufah [تقوفه], Dareayāwub [درتياوب], Dareayāwub

This is the secret Expediting Name, of which the masters make mention: Yūh, Yūh, by Hayhalayüh [هيهليوه] Hayhalayüh :[هيهليوه] Alārakyāz [الاركياظ], Alārakyāz [الاركياظ]; Haybūr [کسریاوب] Haybūr [هیبور]; Kasaryāwub [کسریاوب] Kasaryāwub [کسریاوب]; 'Alshaqūm [علشقوم] 'Alshaqum [علشاقش] 'Alshaqash (علشقوم) 'Alshaqash [مهراقش] Mahrāgash مهراقش], Mahrāgash [علشاقش] Agshāmaqash [اقشامقش]; 'Agash [عقش]; Tahshīz [طهشيز]: Ehieh Asher Ehieh: Quddus [طهشيز] Quddus [قدوس]:Lord of the angels and the Spirit; Ahyatān [اهيتان] Rakshān [ركشان]; Kashlakh [اهيتان] Qashalmagash [قشلمقش]; Qashalmagash [قشلمقش]; Rāsh [راش] - Ayshāyaqash [ايشايقش] Tadar [تنر] Tayār [تيار] Tayār [كيار] Kaytāl [كيتال] Hayāhūm [حياهوم]; Bayāsūm [وبهايم] 'Alyāham [علياحم]; Wabahāyam إبياصوم] Taltayākh [طلطباخ]: Ahyākam [احباكم]; Rafyādīm [جرياكم] Ashyāram (عشيارم); Jaryākam (إجرياكم); Jabarūt [جبروت] , Jabarūt [جبروت]; 'Alyāham [جبروت] 'Alyāham [علياهم]: Hajbāwut [حجباوت]: Warawāyab [عولين] Sharyā [شريا] 'Awalīn (عولين) 'Awalīn [كلكلهوج] Kalkalahūj [كلكلهوج], Kalkalahūj [عولين] Jarkhayāl [جرخيال] Jarkhayāl [جرخيال]; Yaktashah [يكطشه] Yashtamah [يشطمه] 'Anjahaf [يكطشه] Sanah [فوخ] Sanah [صنه]; 'A'ahakān [ععمكان]; Fūkh [صنه] Ka'aydākh [كعيداخ]; 'Asmaylāh [عسميلاه]; Ah [ها], Ah [أورس] Quddus [قدوس] Plant El, El; Quddus [اه]

Lord of the angels and the Spirit; Lafashmah [الطشمه]; Hah [هه] El; Quddus [قدوس], who is capable of whatsoever He wills; Saylayākhūt [صيلياخوت]; Arbāhūt [ارباهوط]; Yā Batarhaytā [بطرهيتا]; Yā Lamahaytā [المهيتا]; Ahbāyashā [احبايشا]; Haytalāmatā [هيتلامتا] Matūbā [متوبا] 'Alkamashā هيتلامتا]; Falmalhayā [يطينا]; Yatīkh [يطيخ]; Yatam [يطين]; Taythā [طيثا] Hamā [مم]; Hamaythā [مميثا]: Hathaythā [مثبتا]: El Shaddi; El; Khūsh [خوش]; Shandalūn [شندلون], Shandalun [شندلون] Yā Handawān [إيا هندوان] Yā Malīkhā [ازريا]; Azrayā [ازريا], Azrayā [ازريا]; Subbūh [قدوس] Quddus [قدوس] Quddus [سبوح] , Quddus [سبوح] Lord of the angels and the Spirit; Aldakh [الداخ], Danshalākh [وناشاخ] Wanāshākh [وناشاخ]; Mar'āwī [مرعاوي]; Masrāyīm [مصرابيم]; Tzabaoth; 'Abadūyā [ايلها] Alhaybā [الهيبا] Aylahā [ايلها], God of the angels and the Spirit; Yāh [4]; Yah [4], Yah [4], Yah [يه] Yah [ايه]; Quddūs [آيه], Quddūs [يه]; Asalbawā [إسلبوا]; Tawāshah [طواشه]; Bakhyā [إسلبوا]; Balyā [ابليا]: Qalyā [قلباوم]: Mashdīd [مشديد]: Falbāwum [قلبا] Dahūt [نحوت]; Akhwā [اخوا] [x2]; Lamyāh إلحوت]; Lā [١٤]: Harāj [حراج]; Rawad [رود] Zayd [نيد]; Adam [الم]; Dayūsh [ديوش]; Qalnasūdam [قلنصودم]; Yashātūr [ارفاف] Arfāf إفاقهصودم] [x2]; Falqahasūdam إيشاطور] Armayarush [ارمياروش]; Kashrayawub [كشرياوب] Damareīthā [دمرتيثا]: Wamareayā [ومرتيثا]; Artayād [ارتياد] Yālīn [يالين]; Mayārah [مياره]; Damarkūsh [دمركوش] Dayātūr [دياطور] Lahtatar [دمركوش] [امين]; Dad [داد]; Madad [مداد]; Yūyah [يويه]; Qalaytayūh [فايطانوه] Yūthar [يوثر] Fūthar [قليطانوه] Adad إداد] Admād [المالا]. I conjure you, O company of jinn, devils, ifreets, giants, ghouls, tempters, and Danāhishah [دناهشة], and you, O Burqān [برقان]; and by the right of the names of your Lord which are in this conjuration, and their sanctity unto you, to come from where ye are, by these words, and (here you state your need). Whosoever of you disobeys this has disbelieved, disobeyed, and rebelled.

ดีย่งงายบุคยนยยผู้ปล่องผู้ของขอบท่องงาย เกล้า

THE BURNING NAMES

hey are the names with which you torture the spirits. If a Wind disobeys you, write these names on a piece of paper and beat it with a pomegranate branch. They are the following names:

allege ache agganh 9 8 Milly he

นิดจะ HDอแถอแล้งจอบล้อแลงดูเรียบ

Possession

his is for all the tribes of the jinn. You write it on the possessed person's palm and recite it. It has powerful ifreets. It is as follows: "Aṭlat [اطلت], Qūsh [قورق], Aṭaysha'ūsh [عكيكوش], Qūrūsh [قوروش], 'Akaykayūsh [اطبيكر], - Ṭabaykar [عكيكوش], 'Akaykawā [عكيكو], Harmayā [وخثيثا], Wamaryā [ومريا], Wakhathaythā [حرميا], Shahūsh [شهوش], Shatwāh [شتواه], Nashūh [

EXTRACTED SECRETS GONSISTING OF NAMES

Tirst Secret: For 'Umar ibn Jābir [عمر بن جابر]. You say: You are my Lord, Tharam [ثرم], Hasham [ما ثرمان حيها], Mā Tharmān Ḥayhā [هشم]

Mā Tharmān Ba'dī [ما ثرمان بعدي], Mā Tharmān Radad Wadad [ما ثرمان ردد ودد], Mā Tharmān [ما ثرمان ردد ودد], Answer, O 'Umar ibn Jābir [عمر بن جابر], and obey my command, by the right of these names.

Second Secret: For Mahāqīl [مهاقيل]. You say these names: Yā Wanwā [يا ونوا], Yā Baryā [بريا], Atā [اتا], Rabwāl [بريال], Ash [اش], Shāshā [شاش], Ayan [بايل], Kālish [كالش], Maḥmaʿar [محمعر], Yābahā [يابها], Kālā [كالا], Tashrīn [تشرين], Tahaykh [طهيخ], Haykh [الاعت], Azaʿat [الاعت], Azaʿat [الاعت], Obey my command, O Mahāqīl [مهاقيل], by the right of these names.

Third Secret: For Faqṭash [فقطش]. You say: Abrayā - [ابريا], Baṭayr [بطير], Asyār [ابريا], Ashāqūr [ابريا], Ashqār [افقار], Aqfad [فقار], Dayā [ديا], Walam [ولم], المقار], Alam [الهم], Alūyan [الهم], 'Amā [المم], Aqwāṭīr [الويال], And they imagine kinship between Him and the jinn, whereas thejinn know well that they will be brought. Answer, O sincere servants of the Lord!

Fourth Secret: For Shajaljalash [شجلجاش], in Indian. You say: Awam [اوم], Nawī [نمو], Namū [نمو], Namū [نمو], Shahkaythawā [بهاكيثوا], Shahramat [شهرمت], Shadhab [شدهب], Hāthayth [شايث], Shalā [شدهب], Hakshah [هكشه], Laynawā [الينوا], Radī [هكشه], Mayah [هبه], Hayah [هبه], Thaynah [شينه], Anshayah [هبه], Ayshatah [هبه], Mandalah [هناه], Jahah [هبه], Jahah [هبه], Shafah [شفه], Dāqād [القاد], Yadwī [بهه], Baydā

[ابيدا], Shafāhah [شفاهة]. Make haste, O Shajaljalash إبيدا], and obey my command, by the right of these names."

Fifth Secret: For Malik ibn 'Uryah [مكلو], in Indian. You say: By Hak'aj [مكعج], Layḥajlakh [مكعج], Shaqār [شقر], Taltahīkh [ليحجلخ], Tak-hashīkh [ليحجلخ], Laylakh [ليلخ], Lakh [ليلخ], Taykah [تكهشيخ], Laylakh [ليلخ], Hakmash [ليجها], Raqash [رقش], Hakmash [ليجها], Yazṭah [ليظه], Yarhashān [ليرهشان], Raqah [لرقه], Yazṭah [ليطه], Kakash [ككش], Faylabarā [ليطها], Ayṭaṭar [الططر], Tūrash [طورش], Hasten, O Mālik ibn 'Uryah [الططر], and obey my command, by the right of these names.

Sixth Secret: For 'Amūdayā [عاموديا], in Indian. You say: Namū إنموا, Shaydīkh [شيديخ], Ḥāmandī إحامندي], Ḥāmandī إحامندي], Ḥāmandī إحامندي], Yūrashīr [عامندي], Kayāl إيورشير], Mālah إماله], Ay إلى Samī إسمى Dhī إكيال], Sam إسمار هول Dhī إليكا, Samārahūl إليكوا, Shām إسرهول], Yūyūlash إسرهول, Yūyūlash إليويولش Aykal إليكل], Yūyūlash إسرهول, Yūmāhī إليويولش Shūrī إليكا, Shūn إليوماهي Barmāhī إليراها Yarāhā إليراها Barmāhī إليوماهي Hayā إليراها للعربا, Hayā إليوماهي Hayā إليوماهي Jaḥayā, إليوماهي Shāhā إليوا Jaḥayā, إليكوي Shāhā إليوما إليكوي Shūrā إليكوي Shūrā إليكوي Shūrā إليكوي Shūrā إليكوي Shūrā إليكوي Shūrā إليكوي Shaqlafah Sha

Seventh Secret: For Zunbūr [رنبور]. You say: Ḥoh [وعه], Ḥoh [حوه], Adam [الدم], Takmahash [حوه], Qareayānah [قرتيانه], Shawqar [شوقر], Ghānah [قرتيانه], Yāshah [شوقر], Yā Rath [رث الله], Yā Shah [رث الله], Yā Rawājāyah [الإدلوا], Yā Shah [الله], Yadlawā [الله], Yā Baqayāmah [سقيا, Thathah [الله], Qawah [الله], Yā Ḥayy [الله], Tāhī [الله], Tayshāl [الله], Yathnāyam [الله], Kajam [الله], Kajam [الله], كمر الله], Badhayah [الله], Tharhayah [الله], Barhayah [الله], Tāthayā [الله], Kashtah [الله], Kashtah [الله], Tāthayā [الله], Tārayā [الله], Anshadī [الله], Jandī [إذابور], Hawsham [الله], Ashfāhah [الله], Anshālā [الله], Ashfāhah [الله], and obey my command."

TEighth Secret: For Maymūn [ميمون] and Bilāl [بلال], in Indian. Say: Shak-khaklāyāhīsh [شكخكلياهيش], . Warajūr [ورجور], Ta'shī [تعشى], Qashkandūrash [ورجور], Tayū], Tayūsh [شكندورش], طيوش], Kayūd [كيود], Tayūsh [أطورش], Ṣaṣlayahūrash [لورقش], Lawraqash [لورقش], Ṣaṣlayahūrash [صصليهورش], and you, O Bilāl [بلال], by the right of these names.

Ninth Secret: For Ḥāmand [حامند] and Qaṭrabah [ام], in Indian. Say: Adam [ام], Am [ام], Mastadh-karah [مستذكره], Ḥāmandī [حامندي], Yūsh [مستذكره], Kayāl [كوش], Aqshar [اقشر], Hashar [كيال], Dī [دي], Dī [دي], Rī [كل], Kal [كل], Kal [كل], Kal [كل], Kal [كل], Kal [كل], Basharshūsh

[بشرشوش]. Answer forthwith, O Ḥāmand [حامند] and Qaṭrabah [قطربه], by the right of these names.

Tenth Secret: For Farṭīshā [فرطيشا], in Indian. Say: Aqrāh [اقراه], Aqrāh [اقراه]; Qaymā [اقراه], Qaymā [اقراه], Yashī [كهشا], Yashī [كهشا], Yashī [كهشا]; 'Abathī [كهشا]; 'Abathī [عبثي]; 'Abathī [عبثي]; Ghāshī [طشي]; by thy Lord; Ash [اش]; Asham [اشم]; Shawā [أسوا] Shawā [أسوا]; Yashmā [أسوا]; Yashmā [أسوا]; Khafūsh [أسوا]; Khafūsh [أسوا]; Famā [أما]; Sarhā [أما], Aqnūṭā [اقنوطا]; El, El; Shaddi; Khaj, K

Eleventh Secret: For 'Umar ibn Jābir [عمر بن جابر], in Indian. Say: Shadmasharah [شدمشره], Shadmayash [شدمشره], Rawmash [رومش], Faqdas [شدميش], Faqdas [مقدس], Faqdas [مويدرش], Qaçımı, 'Unayash [عونيش], Laçımı, Qaçımı, Qaqımı, Qaçımı, Qaçımı, Qaçımı, Qaçımı, Qaç

Twelfth Secret: For Mahaqil مهاقيل]. This is in Indian, and is for conjuring. Say: Shakashā [شكشا], Mahagal [مندم] Mayah [ميه], Mandam [مندم], Barmandam [برمينه] Barmayah [برمينه] O Zawba'ah [فقيم] Faqim إفاقر] Lahā [لها] Faqim إفقيم] Shamūkām [اكسر] Kashar [كشر] Lahā [لها] Aksar [المموكم] الدعوش كوكها] and Da'ūsh Kawkahā [دعوش كوكها] I am the messenger of Solomon. I conjure you, by the right of the Creator and the seal which encircles you; by the right which Mara'ūshā امرعوشا] has over ye, O Mahaqil [مرعوشا]; by the right which Kajlash Taljāsh [كجلش طلجاش] has over ye, O Shamwil اشمويل]; by the right which 'Aytul [عيطول] has over ye, O Zawba'ah [عيطول]; and by the right that Martayūsh [مرطبوش] has over ye, O Dahnash [دهنش], to come unto me from wheresover ye hear me, from the places unto which ye are devoted. "Those who oppose Allah and His messenger shall be among the lowest. God has decreed: 'I will most certainly prevail, I and my messengers.' Indeed, the Divine is strong and almighty." Jarash [جرش], Sharash [شرش], Shayratash [رعوب] Ra'ub إيا سخ] Yā Sakh إشيرطش] Shatamuth [شطموث], Ba'did [بعديد], Fayukh [فيوخ] Dawkatay [دوكتربيا] Wakazbayā [دوكتي] By Yā Shaflīf Shafāhā [ابا شفلیف شفاها], haste, haste. I conjure you, O company of four kings, by the right of these names, to answer obediently and quickly, by the leave of the Lord of the Worlds.

THE SECRET OF THE SPIRITUAL
BEINGS IN CHARGE OF THE NIGHTS
AND DAYS, AS EXTRACTED FROM
THE BOOKS OF MYSTERIES BY
ASAPH THE SON OF BERECHIAH
wdilf+{x2emdatteex}

e said, "If you wish to undertake an important task that is difficult for you, then recite these names and say whatever you will and it will be accomplished quicker than the flash of lightning. Utter them only in in a state of cleanliness. These are the names: Awmathikh Namū [ابشخيثا] (x211), Abshakhaythā [ابشخيثا], Masamaythā [مصميثا], Awmathīkh [اومثيق], Abatūshī [اومثيق] Yā Lākhā [ايا لاخا] Awmathīkh [ابطوشي] [الومثيق] Naydah [نيده] Awmathīkh [أطولا] Bashkhaytathā [بشخيتثا] Nalnatā [نلنتا] Awmathīkh [ومثيخ], Yahmū [هثيثا], Tawār [طوار], Hathaythā [هثيثا], Alahī [الهي], Faynazar [فينظر], Awmathīkh [الهي], Bahāy [يرهن] Yarhan [رياطالك] Rayātālak [رياطالك], Yarhan [الها] Mareāl [مر تال], Hānī [هاني], Madshān [مر تال], Mashalayshākh [خشليشا], Bagshatā [القشطا], Ta'tata'laf [فقليشاخ], Alūkh [الوخ] Barayqawāsh [بريقواش], Malākhā [الوخ] Alahā [اورانكي] Awrātakī [الها] Qatlā [الويت] Qatlā [امين] Amin إمين] Amin إيقطلخ] Yaqtalakh إقطلا]

นอรัยองตลที่นอกผู้สองตอนไป องคอ

THE NAMES WITH WHICH THE LORD GREATED THE SEVEN PLANETS

he sage Ma'ādayūs said, "These are the names with which God created the seven planets."

First Secret: For Saturn. You say: Hākh [هاخ], __ Lūkhākh [الوخاخ], Bashālikh [بشالخ], Maklahīkh [قدوس], Quddūs [مكلهيخ], Lord of the angels and the Spirit. Answer ye me, by the right of these pure names!

Second Secret: For Jupiter. You say: Ṭakh [طخ], Ghāmi' [كندريود], Jaymad [جيمد], Kandaryūd [كندريود], Knower of all things before they exist. Hasten, O inhabitants of Jupiter!

Third Secret: For Mars. You say: Karūnāy [كروناي], Jahārash [جهارش], Jahmarash [جهارش], Shafī' [أشفيع], Ṣhafī' [طيط]. O inhabitants of Mars, answer me obediently. Fourth Secret: For the Sun. You say: "Blessed is the Light of Light, the Director of Affairs. O Hīkh [هيخ], Yāh [هيخ], Yāh [هيخ], Yāh [هيخ]. Hasten, O inhabitants of the Sun!

Fifth Secret: For Venus. You say: "Khajaḥ [خجخ], Haylākh [هيلاخ], Maklāj [هيلاخ], Ṭahshayrah [طهشيره]. O Venus! Hasten, O Zawba'ah al-Dhirā' (وبعة]!

Sixth Secret: For Mercury. You say: Has [هُمَّ], Has [هُمَّ], Sharat [شرت], Marat [مرت], Ayrat [ابرت], Aywalat [أبولت]. Hasten, O Burqān [برقان].

L Seventh Secret: For the Moon. You say: Aṣānayā [اصانيا], Aʿākayā [امشتها], Ahashtahā [امشتها], Fāʿalmā [فاعلما], Hasten, O Abyaʾ [أبيض], by the right of these names!

CHIMOSOBARCHAMORITHOLICAMON SPELLS REQUIRED FOR MAKING A POSSESSING SPIRIT MANIFEST HIMSELF IN DIRE SITUATIONS

ith the grace and aid of the Lord, we shall begin with the following: If someone brings a possessed person to you, and

you wish to make his possessing jinni manifest himself, ask about his condition. If they say that he has seizures and speaks, or that he has seizures but his mouth does not contort, you know that it is a genuine Wind from among the jinn. If they say that he has seizures but does not contort, or that a sour-smelling vomit ejects from him, you know that it is one of the phlegmatic spirits and not a Wind from among the jinn; it is of nature. If you hear that he has seizures at the start or end of the night while he is standing, then know that his nature is composed of black bile. If you hear that he has seizures while he is awake, on the odd days of the start of the month-the third, fifth, seventh, or ninth-then know that it is from al-Thawkhab (the spell. and remedy for which will come shortly, Allah Most High willing). If, when he has seizures, he does not drool, his vision is good, he lowers his gaze, and bows his head, it is definitely a jinni; so begin his treatment, and seek help for him from the Divine—the Creator is God. Sit the possessed person down alone and write the following names on his palm and the spirit will manifest himself, regardless of who he is.

Asaph the son of Berechiah said, "When the Pact was revealed to Solomon by the Divine, Mighty and Majestic, every king dictated his pledge, seal, pact, amulet, cure, and reproval to him. If you seek spells from Solomon the son of David for making a possessing jinni manifest himself, I have not seen a spell as good as this one dictated to him, which employs the pentacle."

Asaph the son of Berechiah said, "If a Wind comes to you from among the seven classes of spirits—the Danāhishah [دناهشة], Shawākhibah Farzūgāt—take a washtub and [فرزوقات] or [أمواخبة] write therein the following names, wash them off with water that neither sunlight nor moonlight has touched, and place it inside a clean, pure, and furnished house censed with all kinds of fragrant smells. Only write them after sundown. Thereafter cense the washtub with aloeswood, nadd, frankincense, amber, camphor, and costus, and place it on three raw bricks, as it is better. Then recite the Syriac Conjuration over it three times and say, 'O company of kings, come to my home, so that I may seek your help for things of which the Lord Most High approves.' On that night, close the door of the house; on the following day, open it. Cast a circle large enough for you to sit in; burn incense, and I recite the conjurations, with the seals written on a clean parchment before you. Then ask the possessed person to enter the house and his possessing jinni will manifest. Do likewise for anyone who is feverish, tongue-tied, imprisoned, or afflicted by a Wind. Then have him swear a covenant with him in the manner I have taught you, and do not hasten to kill him. Likewise, if a possessing jinni comes to you, write these words for him on his palm:

اه مرح لح ا سر کل عمله طلسطلحکاطم حسکسطسلقفاد لملوه سسعکعسه صحح م ۱۱۱۱ کا اکم عسق "Thus does God, Almighty and Wise, reveal unto you and unto those before you. Fī [في], Rash [رش], Sa'dawā [سعدوا], Balasūlakh [بلسولخ], Lakh [خل], Lakh [خل]. Hasten ye, wheresoever ye may be, hastily! Jarjar [جرجر], Lakh [خل], Lakh [خل], Lakh [خل], Lakh [خل], Lakh [خل], Lakh [خل]. Hear ye and hasten by these names and that which they hold!

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Hasten, hasten, O company of kings! Obey!"

Asaph the son of Berechiah said, "Following is the manner in which Solomon would make any possessing spirit manifest. In summary, you write the following names on a possessed person's palm and tell him to look at at it and this will force his possessor to manifest in a most violent manner. We know this as Ṣar' al-Akhtafaanah. You also recite them to the possessed person. They are as follows:

Kashalaqṭahā [كشلقطها], Ṭah [طه], Hayṭālūsh [ميطالوش], Maṭrayūsh [مطريوش], Kamshārash [مطريوش], Kamshārash [مطريوش] The light from the passing clouds shone. Make his possessing spirit manifest, by Mashtaṣīr [مشصير], Nūfayl [نوفيل], 'Ashṭayl [مشصير], Ehieh Asher Ehieh, Mālūkhā [مالوخا], Shaṭī [شطيال], Shaṭyāl [شطيال]). O Rūkh [روخ], O Rūkhā, make his possessing spirit manifest, by the right of the names written upon the forehead of Isrāfīl [اسرافيل]; Salqah [شلتيوش], Sa'as, Shaltayūsh [شلتيوش], Taltaylash

[مهلوشخ], Mahlūshakh [مهلوشخ], Bahamīsh [طلطيش], Rayhamayūsh [ريهميوش], Shahyah [شهية], Shahyah [شهية], Shayhash [شيهش], Ṭahash [شهية], Ṣaṭfakh [مطنخ], Shahūsh [شهوش], Haqlaytash [سطفخ], Tamhātayā [نمهاتيا], Dahash [دهش], Faham [هفي], Aghayūnā [اغيونا]. Hasten ye, by the right of these names. Then blow on his face and his possessing spirit will be made to manifest."

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DISCOURSE ON THE GARPET

ncluding, its uses, its benefits, instructions on how to use it in the circles, circle casting, the setting of seals out under the stars, and instructions on how to use this noble group pleasant to the spiritual sciences.

Know that only through its conditions, directions, and exercises, can one accomplish anything of the sciences. Therefore, keep your body and clothes clean, avoid sleep and eating unlawful food, and have awe of the Creator. As has been mentioned, use a carpet made of parchment, or of something else, such as a small tent,

on which you write the names mentioned at the beginning of the book. When you summon spirits while on the carpet, you shall be in either a desolate region or a house remote from any habitation. Let your spiritual exercise last for seven weeks, three weeks, or one week, which is the minimum. Whoever wishes to observe spiritual exercise shall by no means sleep at night, unless sleep overtakes him by force. Let him persist in reciting the conjuration. He should also be in a state of cleanliness, for he will see the spirits in his sleep, then in wakefulness. Let his sleep be in the daytime, from midmorning to noon; he should not sleep after midafternoon or dawn. Let him persist in asking forgiveness of the Lord and earnestly entreating Him. If your service is to a terrestrial or celestial servant from among the angels in charge of the Brilliant Planets. fashion the seal according to the planet's glyph. when the planet is in its exaltation, on its day, and let your clothing and carpet correspond to its color and incense. Lastly, let your conjuration be written on the previously mentioned carpet, for it will be more complete."

The one hundred names written on the front end:

'Awīl [عويل]; 'Azarīl [عزريل]; 'Amānīl [عويل]; Ṣahṣa-hah [صهصهة]; Ṣamṣayūl [صهصهة]; Khaymash [صهصهة]; Daymash [ديمش]; Hārish [خيمش]; Qārish [خطاف]; Ḥaydarash [حيدرش]; Khūṭṭāf [قارش]; Jawlī [جولي]; Jamnahīsh [جولي]; Jayd [جولي]; Nash [خيول] Qaysh [قيش]; Makhṭālīsh [مخطاليش]; Hayūlā [كيش]

Sha'lāsh [بشعلاش] Mardāsh [مرداش], Qayūsh [قيوش], Ahlayl [اهليل , Haybūt [هيبوت], Halyāwut [هليلوت] Awkhadī [اوخدي], Lāhasan [لاحسن], Satāsīf Ahmaylakh [اهميلخ], Mahlūkh [مهلوخ], Damlūkh, Sardash [صرداش], Markūsh [مركوش], Tagash [اطقش] Shalāmīn [شلامين], Salām [سلام], Ah [١٠], Wāh [واه], Yah إليه] Yahū إشده] Shadah إشده], Shadah إليه] [جبروت] Jabarut [جبروت] Jabrayānīl [جبروت] Hawrā [سلطلط] Salkaf إسلكف] Salkaf إسلكف Saltalat إسلطلط] Shaltā [سلطا], Matā [سلطا], Makfakaf صكفكم], Kaf صكفكم إلى الملطا Malakā ملكا , Wabaghani [وباغني] , Bārīkh [باريخ] , Qadayshā [قديشا], Ehieh Asher Ehieh, Abarīkh [ابريخ], Yārīkh [باريخ], 'Anī [عنى], 'Bārīkh [باريخ], 'Abarāt [عبرات], Barīkh [باريخ], Baydalakh [عبرات], Bayrūkh [بيروخ] Bastur [بسطور], al-Nur [بيروخ] - "And verily it is a tremendous oath, if ye but knew." By Ha Mim 'Ayn Sin Qaf [حم عسق]. "The trumpet will be sounded, and all who are in the heavens and all who are in the earth will swoon except such as God wills. 'And all will come to Him, humbled." By Kahatūl [كيطول], Malākh [ملاخ], Barākh [براخ], Tayshā [احماحميثا], Ahmāhamaythā [احماحميثا], Subbūh [عواليم] Quddus [قدوس], Shaddi, 'Awalim [سبوح] Masarāyam [مصرابم], 'Ash'āsh [عشعاش], Mardāsh [مرداش] Saghrā [صغرا] Ramash [مرداش], 'Awālīsh [هملوقاش] Hamaluqash [ماغوش] , الماغوش] Tamaghush [عواليش] Sa'ayrāsh [صعيراش], Tanash [تنش], Qatahar [إقطهر], Qatāmīsh [قطاميش], Sha'qūsh [شعقوش], Razayūsh [رزيوش] Ayūsh [عيوش], Daryūsh [رزيوش], Qaybakāsh [شمالوش], Ash اشمالوش], Shamālūsh اقبيكاش], 'Aqmāyash

[عقمایش], Darmāyash [درمایش], Darmash [مرمش]. Hasten! Hasten!

The fifty noble, majestic names written on the right side:

Yahlayūh [بهليوه], Karkayāt [كركياط], Hayūr [إهيور], Kashayrayawub [كشيرياوب], Ahmalim [اهمليم] Sha'yahush [شعيهوش], 'Abdalim [حواليم], 'Abdalim [عبدليم] , Qasharaym [قشريم], Tüshalim [عبدليم], Tüshāl [مهراقيش] Alshagash [علشاقش] Mahragish [طوشال] Taqla مبيد , 'Aqayl [عقبل], Habayd مبيد , Rashwā [رشوا], Shaqīm [شقيم], Rafūsh [رفوش], Dagyāshīm [دقياشيم], Sarākhīl [سراخيل], Damāgīr [دماقير], Dahayūl [قوش] Hū [هو], Hawsayāl [هوصيال] Qūsh [هول] .[مارش] Marayush [قيوش] Qayush [هيوش] Mārish [مارش] 'Afkal [عفكل], Shaykal [شيكل], Shahātash [شهاطش], Yaklāwush [وش], Kal [كل], Wash [وش], Dayūsh "-[ديوش], Barkhārīsh [برخاريش], Jahah [جهه], Safyah إيويه Yūyah [مره], Marah [مره], Yūyah [بويه] Darāsh [دراش], Damhalājash [دراش], Tarūsh إقيوم] Qayyum [حيوم] Hayum [حروش] , [طروش] الما] Qadīsā [ربا], Rabbā (ربا]

The fifty names written on the left side:

Abā [ابا], Ilāhā [الاها]. By Shaʻyādh [أبعياذ], Yawraṭālash [يورطالش], Mahrāqash [مهراقش], Maykhā [ميخا], Ṭahaysh [طلش], Ṭalash [ميخا], 'Ashqash [عشقش], Tareīb [درعاش], Marātīl

[مراتيل], Barhayūd [برهيود], المرقيل], Raqāyal [برقيل], Wāsh إواش], Lamāsh إلماش], Taqyāsh إلرقيل], Hārish إهارش], Lāwush إلاوش], Hārish إهارش], Lāwush إهراطيل], Hawāṭīl إحبرنب, Hawāṭīl إحبرنب), Arkayūsh إمواطيل], Rahūsh إحبرنب), Arkayūsh إصوش], Dālish إدالش], 'Awlash إواريش], Wārayāsh إواريش], Bahāsh إلياراش], 'Awash إوارياش], Yā Rāsh إلياراش], Wārāsh إواراش], Yā Rāsh إلياراش], Wārāsh إوراش], Nūsh إوراش], Sarṣarjayā إبرنيوش], Nūsh إوراش], Nūsh إردنبي إصرصرجيا], إعانق], Yabarshūsh إردنب], Barnayūsh إردنبي إعيانق], Pahyūsh إليواس), Radhab إليواس), 'Ayānaq إليوال Dahyūsh إليواس), Bahwārash إليوال Mahwārash إليوال Māh إلي

The names written on the back end:

O Creator, by Your name Fay'ūj [فيعوج], Day'ūj ويعوج], Bay'ūj [بيعوج], Shafāhā [فيعوج], Sharalīsh [شيعوم], Awyāh [فياه], Baryāh [فرياه], Dahūh [شرليش], Lahūh, [شملا], Yah [هيا], Haylā [هيل], Shamlā [سخيا], Arkhayā [بروش], Ayāh [فيا], Markūsh [سخيخ], Rūsh [أسيخ], Shāmikh [أسيخ], Shāmikh [أسيخ], Shāmikh [أسيخ], Shāmikh [أسيخ], Sālūn [أسلون], 'Af'ash [مقش], Maṭayṭ [مطيط], Maqash [أميوش], 'Agash [أميوش], Hayf [حيف], Aqash [أقش], Maqash [مقش], Qarāyūsh [قرابوش], Darūsh [أسكشم], Barūshā [أميوثا], Shaksham [أسكشم], By Kasham [أمياليان], Shaksham [عواقيم], 'Awaqīm [عواقيم], 'Awaqīm [أميوثا], 'Awāqīm [أميوثا], 'Awāqīm [أميوثا], 'Awāqīm [أميوثا], 'Awāqīm [أميوثا], Yhūb [ماش], (Ayāhāhā [أربوب], Hayūrakh [أربوب], Barhayā, [قراخ], Karākh [كراخ], Ḥayūrakh [قراخ], Barhayā

[برهيا], Shamrāthā [شمراثا], Tabrāthā [برهيا], Mālish [شلع] Shala' إطلمخ], Talmakh [طلمخ], Shala' [وشلع] Faqtashlakh [فقطشلخ], Mahtīl [مهطيل], Hatīl [مطيل], Martīl [مرطيل], Hatīl [مطيل], Yatal [يطل], Tawāshikh [هيوت] Ha'lakh [حطخ], Hayūt [طواشخ] Hayut [هيوت], Ragshayadah [رقشياده], Hasha [هاأله], Lahyā [الهيا], Kasā [كسا], Ayqashān [الهيا], Thabwā [ربه] Rabah [بياصوم] Bayāsūm [بياصوم], Rabah [أبوا] Darakh [دراخ], Marhalikh [مرهالخ], Bar'ash [برعاش], Qarāsh [رادش], Mārish [مارش], Rādish [رادش], Hādish [هنو] Hamyar [ميمر], Hasū [حادش], المير] [غرعيوش] Ghūsh [غوش], Ghar'ayūsh [توغر], 'Asim [عاصم], Qasim [قاصم], Dā'ish [داعش], Far'ash [فرعش] Qashra'ash [قشر عش] Qashra'ash [قلموش] [قيش], Awdayūsh [أوديوش], Laykūsh [قيش], Jayah [جيه Jayhah [جيه Jayūlash [جيه , Tahyānah [طهيانه], Tahūrah [طهورة], Aryāh [طهيانه], Artayāyāh [رياه] Rayāh [تيارياه] Tayārayāh [قيدول] Qaydūl [ارتياياه] Dasham [دشم] Dasham [دشم] Markasham [مركشم] Sawn [صون], Yashrā [يشرا], Shalīm [شليم], Shalāmīn [لاعج] Sā'ūq [صاعوق] Nā'ūq [شلامين], Lā'ij [جاكمين] Mā'ij [جديم] 'Ajīj [عجيج], Ba'īj [بعيج], 'Awādīm [عواديم] Sarnāyīm [صرنابيم], Malākhīm [ملاخيم], Khalātūq [معجف] Malākhūq [ملاخوق], Sa'jaf [صعجف], Mawājif [جرير] Khafīf [خفيف] Jafjaf [جفجف], Jarīr [برير] Hāyūr [حابور], Jāyūr [جابور], Latīf [طيف], Qūrash [هوما] Hūmā [صيرا] Sayrā [قطروش] Hūmā [هوما] Tagish [طقيش] Tagrāsh [طقرش], Tagāsh [طقيش], Hish [هيش], Harām [هرام], Kabrās [كبراص], Damlās [دملاص], Dalays [دليص], Hasays [حصيص], Haylūnash

[طواش], Tagmash [طقمش], Tawāsh [حيلونش], Tahqīsh [ياصورا] Yāsūrā [كريد] Karayd [كريد], Yāsūrā [رياصورا] Hūdā [دميلا] Yākhān [باخان], Damaylā [دميلا], Khān [خان] Akhān [اخان], Jabarūn [جبرون], Jayrāwūn [جيراوون] Jabarāwūt [جيراوون] Jabarāwüt [قرمياش] Qarmānish [قرمانش], Qarmayāsh [جبراووت] Marmaynāmīn [مرمينامين], 'Alāmīn [علامين], Al'azayā [العزيا] Malshayā [قرقرون] Shayūr [شيور], Mashtar مشتار], Sayūkh أسيور], Quddūs [صراجين] Sarājīn [لاجين] Lājīn [لاجين], Sarājīn [صراجين] Sawamin [صوامين], Arkash [اركاش], Rakush [صوامين], Kaymūsh [كيموش], Hamā'ayūsh [حماعيوش], Abaraydag [ابريدق], Mālāgīm [مالاقيم], Jabarāhīm [جبراهيم], Hamgash [همقاش] Tawalish [طواليش], 'Amalush [عوديال] Amqālish [عمقاليش], 'Awdayāl [عملوش] Dayāl [ديال], Kareahūsh [كرتهوش], Fayqatūsh [فيقطوش] Darash [درش], Darwayush [درويوش], Sahrām [درش], 'Awam [عوام], Sayhayüsh [صيبيوش], Tahram [عوام], ·Aram [عرام], Sayhūsh [صيهوش].

On it you say the names that are at the beginning of the book, the names with which the angels of the Throne and the Footstool along with the inhabitants of the seven firmaments glorify God, which, as we have said, we cited at the beginning of the book. You recite them while in the prescribed state I have written about for you, which entails adherence to religion and absolute conviction. Thereupon all the Ruhaniyyah will be unveiled to you and you will attain your objective in both this world and the hereafter. Let your summoning of the angels and the celes-

tial and terrestrial spirits and their habitations be for the fulfillment of your needs and for the seeking of their aid against your enemies and those of God Most High.

GOMMENTARY ON THE TWELDE NAMES

hey are the Supreme Names by which the Divine distinguished Moses and Joshua the son of Nun, who invoked God Most High therewith, whereupon the sun stood still for him.

The first name is "Bism Dasazā'īl Dawkhashīm [باسم دسزائيل دوخشيم]," which means, "The angels fell upon their faces from the light of the glory of Your name, O my God." It is the name with which the Lord created the angels who are in charge of the regions of the earth.

The second name is "Makthādūshīm [مخثادوشيم]," which means, "How glorious is Your name, O Creator! Blessed are You and highly exalted."

The third name is "Bism Hūlaym [باسم هوليم]," which means, "You, You, O He who dazzles with this extraordinary power."

The fourth name is "Aymāqawīl Salkhūth وعرماقويل سلخوث]," which means, "By the right of this name, help You Your servants!" Thereupon twelve springs gushed forth from the stone.

The fifth name is "Al-'Azīz al-Jabbār [العزيز الجبار]."
By this name, He made the seas and rivers to flow.

The sixth name is "Hawālīm Shaṭūrīm هواليم]," which means, "the almighty and wise -Lord."

The seventh name is "Mashīm Alhūkhā [الهوخا]," which means, "The exalted and highest God who is free of need from any creature."

The eighth name is "'Ashāqīm Daykam Shaṭūrīm [عشاقيم ديكم شطوريم]," which means, "The angels fell prostrate from Your glory, O my God. You are Lord of the Worlds."

The ninth name is "Salkhūth Rakīm El Ṣayrakh [صلخوث ركيم ال صيرخ]," which means, "In the name of Him whose command the heavens and the earth obey, the Possessor of Majesty and Generosity."

Recite the names after saying the following hymnic invocation: "O Ḥannān [خنان], O Mannān [منان],

O Ṭāhir [مطير], O Muṭahhir [مطير], there is no god but You. O He who is possessed of sovereignty, power, honor, and might; O He who is clothed with dignity and light and clad in bounty and generosity, the Almighty, the Oft-forgiving, there is no god but You. You give life and death, exalt and abase, and have power over all things. By Your name Salkhüth Rakīm El Ṣayrakh [ركيم ال صير خ

The tenth name is "Layākhīm [لِبَاخِم]," which means, "You are God, the King, the Subduer, the Originator of the heavens and the earth."

The eleventh name is "Layālaghū [ليالغو]," which means, "the praised God."

-.The twelvth name is "Ba'alnā Rayt [بعلنا ربت]," which means, "God, the Guardian, the Omniscient."

This concludes the secrets. Their origin is as follows: Ayā Raygh Layārūsh Layāshalash [الياروش لياشلش]. They are useful for driving away cotagion and famine. To do that, take a cup filled with milk and a cup filled with honey, place them on your property when the Sun enters the first minute of Aries, and say: "O Creator, by Your most glorious names and Your supreme words that you said to all things—'Be!'— whereupon that which You willed to happen happened, drive contagion and famine away from us. Surely You are able to do all things."

Know that each of these names has a usage, along with angels charged to fulfill needs. If you wish to use them for things pertaining to the rūḥāniyyah who dwell on Earth, then recite the names and say, "O noble angels, by the right of these magnificent names, I adjure you to command the spirit so and so to do such and such" and he will do what you wish. You can only perform these usages in this manner.

The First Usage: When you wish to travel by land, recite the name and say, "O angels in charge of this route, by the right of this glorious, blessed, honorable name, do not leave me until I return unto my homeland, and be with me for the fulfillment of my needs." They will aid you and stay with you, and you will remain protected wherever you go, by the permission of God Most High.

The Second Usage: When you wish to travel by sea, recite the foregoing name and say, "O angels in charge of this sea, by the name with which El divided the sea for Moses, I adjure you to help me traverse this sea and protect me against its evil, that I may disembark as quickly as possible and be spared from its evil and the evil of its waves." You will, by the permission of God Most High, travel in safety, with ease, and quickly, and you will see neither evil nor misfortune.

The Third Usage: If you encounter robbers or beasts of prey on the road or on a journey, take a handful of dirt from the land you are on, recite the name over it, and say, "O angels in charge of the land, by the right this name has over you, I entreat you to protect me from their evil." They will be overcome before you by the permission of the Lord Most High.

The Fourth Usage: If someone brings a possessed person to you, take a cup, pour limpid water therein, recite the names over it twenty-one times, and say, "O angels, angels of this name, surrender to me the demon of so and so." They will hand him over to you, and the possessed person's cure will be by the permission of God Most High.

The Fifth Usage: If a man comes to you bound, so that he cannot have intercouse with his wife, I then take either water from a well untouched by sunlight, rainwater or water from a stone well and recite the name over it. Then say, "O angels in charge of bodily parts and senses, I adjure you by the right these names has over you to unbind so-and-so the son of so-and-so (Insert the first name of the female parent, hereafter referred to as f.)." Then have the person perform an ablution with such water and drink of it. His unbinding will be by the permission of the Lord Most High.

Sixth Usage: If a woman whose children are dying from Stalker Jinn comes to you, make four tin plates for her. Inscribe the name on top of and under each plate, and say, "O all ye Stalker Jinn who are seizing the children of so-and-so the daughter of so-and-so (f.), by the right of this name, remain not in this city or country or

house a moment longer. Depart unto the idol worshippers and him who invokes another diety in addition to the Creator." Then bury the plates in the four corners of the house and the Stalker Jinn will leave her and her cure will be by the permission of the Lord Most High.

Seventh Usage: If someone has been in prison for a long time, take dirt from the prison, mix it with egg whites, and make a potsherd out of it. Then write the name on it, go to a beach, throw it in the water, and say, "Just as this dirt has left the prison and ended up in the sea, so too will so-and-so the son of so-and-so (f.) leave his prison, by the leave of God Most High."

Eighth Usage: If you wish to hear from someone who is away, then say, after performing the prayer, "O angels in charge of (here you name the direction you know the person is in), bring me N. the son of N. (f.)." They will come to you and bring you the person, and you will receive information from him.

Ninth Usage: If you wish to fulfill a difficult need, fashion a figure out of white wax and stand it in front of you. Then cense the front of it with mastic and aloeswood, recite the name, and say, "O angels in charge of N. the son of N. (f.), bring me N. the son of N. (f.)" and they will bring him to you.

Tenth Usage: If you wish to annihilate one of your enemies, make a hollow figure of him out of

lead and inscribe its chest with his name. Then stand it in front of you in your sanctuary. When you are finished with your prayer, summon the angels in charge of the entire body and limbs of N., son of N. (f.), saying, "O all ye angels in charge of this person, do ye approve of N. being empowered over this person? Let them bring a bearer of witness and one against whom the witness will be borne." Thereupon two of the Angels of Wrath will come to you. Say to them, "Be ye empowered over him who is represented by this figure, and demote him." Then cast the figure into a fire and it will destroy him and spare people from his evil.

Following are the names of the angels in charge of the first name.

Say: Sharāṭīl [شراطيل], Samāʾīl [سمائيل], Hayāʾīl [شراطيل], Rūqayāʾīl [روقيائيل], Mīkhayāʾīl [طفيائيل], Karsayāʾīl [كرسيائيل], Gharbayāʾīl [ميخيائيل].

* v·do ろんしるしましたるしてるとなるない。

GOMMENTARY ON THE NAME OF GLOUPS

क्षित्र कर्म १३६००० वर्षा ११०० वर्षा

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his is the name with which the Lord Most High created the clouds and the angels who are in charge of them and who glorify God in their planets. All the angels—there are ten of them—must obey this name. Say:

Sarfayā'īl [سرفيانيل], Dardayā'īl [درديانيل], Samʻayā'īl [سمعيائيل], Arqayā'īl [الرقيائيل], Hamyatā'īl [هميتانيل], Samsamā'īl [سمسمائيل], Asahrayāl [اسهريال], Ṣamṣamayāl [اسهريال], Ḥarqayāl [حرقيال], جرقيال]

Second Usage: If you wish to make it rain on a summer day, sit out in the open and recite the following names. After reciting them for an hour, clouds will come. If there is delay in their coming, recite the names a second time and say, "O noble angels, make it rain." They will order the angels in charge of the sea to create clouds, at which time it will rain. The usage of this name

gave the children of Israel rain to drink.

Third Usage: If you wish there to be thunder at a time unbefitting it, recite the names and say, "O angel in charge of thunder, I adjure ye by the right of this name to bring thunder."

Fourth Usage: If an ill person choked by a possessing jinni, a hemiplegic, or someone afflicted by a Wind from among the dwellers of the clouds comes to you, recite this name over clean water and give it to him to drink and his cure will be by the permission of the Lord Most High. Moreover, utter the names of the ten angels, for whatever you use them for will be successfull by the permission of God Most High.

Fifth Usage: If you wish to have a spirit or one of the angels inhabiting the clouds brought to you, recite this name and say, "Bring me the angel N." He will appear before you faster than the blink of an eye. Give any command you wish and he will obey it, by the permission of the Lord Most High.

Sixth Usage: If you wish to have books transported from one country to another, recite the name along with the names of the previously mentioned angels and say, "Let him who can fulfil my need come." They will bring to you from among the inhabitants of the clouds one who can fulfill your need and throw the book into the home of whomever you wish.

Seventh Usage: If you wish to stone a person's home, recite the name along with the names of the previously mentioned angels and say, "Let there come unto me from among the inhabitants of the clouds one who will stone the home of N." They will obey your command by the permission of God Most High.

Eighth Usage: If you wish to annihilate any of the Creator's tyrannical enemies from among the rebellious transgressors, or depose powers, servants, and the like, recite the name and then the previously mentioned angelic names. They will do whatever you desire by the permission of God Most High.

Ninth Usage: For the fulfillment of needs in faraway lands, say the name and the angels following it and then command as you wish and they will do it.

Tenth Usage: For the manifestation of any spirit.

GOMMENTARY ON THE NAME OF WINDS

hese are ten Names with which God created the wind and subjected it to Solomon the son of David, gently carrying him with it wherever it went, and with which He Most High sent a cold wind against the people of 'Ād, annihilating them.

They are the following ten: Sandabāʾīl [سندبائيل], Shahrakāʾīl [شهركائيل], Haḥamkīn [هحمكين], Ahwākīl [سرفيائيل], Ṣarfayāʾīl [صرفيائيل], Hamrākīl [اهواكيل], Andahayāʾīl [اهجمليائيل], Asrākayṭayāʾīl [اهجمليائيل], and Ahrākīl [اهراكيل], These are the names of the ten angels.

First Usage: If you want to capsize the ship of any enemy of the Lord Most High you wish, stand on a beach, take some of its mud, recite over it the name along with the names of the angels, throw it into the ocean, and say, "O angels, I adjure you by the power of the name to overturn N's ship." Thereupon the sea will foam and surge and the ship will capsize by the permission of God Most High.

Second Usage: If you wish to travel by sea and return safely, by the permission of the Lord Most High, recite the name and say, "O angels, I desire from you a wind for the ship." A wind will come to you by which you will reach your destination, covering three days' distance in a single day, and you will be protected against the terror of the sea.

Third Usage: If you wish to remove a tyrant, fashion a hollow figure in his likeness out of white wax and write the name on its chest. Then stand the figure up using two packing needles driven into the floor and say, "O angels of El in charge of domination and punishment, be empowered over N. the son of N. (f.), by the right this name has over you." Then sever any of the figure's limbs you wish and he will perish by the permission of God Most High.

Fourth Usage: If an ailing person choked by a possessing jinni or a hemiplegic comes to you, recite the before mentioned names and say, "Expel this evil Wind from N." and he will come out by the permission of the Lord Most High.

Fifth Usage: If a woman is having difficulty giving birth, then write the names of the angels along with the name and give it to her to drink and she will deliver quickly.

Sixth Usage: If you have proposed to a woman whom it is difficult for you to marry, invoke God Most High with the name and call out the names of the angels. He will make marriage to

her easy for you, by the blessing of the names of Him Most High.

Seventh Usage: If you wish to walk on water, fast for three days according to your spiritual excercise. Then go to a sea and say the name along with the names of the angels and the Lord Most High will carry you over the sea and you will walk on it as if was the ground.

Eighth Usage: If you wish to cross the distance of a year's journey in a single night, take a piece of cloth, write the name in the center of it and encircle it with the names of the angels. Sit on it cross-legged, facing your destination, and say, "Take me to such and such place," and you will arrive there.

Ninth Usage: If you wish to make someone who is not present come to you, write the name along with the said names and hang it up. He will come by the permission of God Most High.

Tenth Usage: If you want to make a spring gush forth from anywhere in the ground you wish, recite the name and call the angel in charge of the ground. Water will gush forth for you by the permission of the Lord Most High.

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THE SHAMKHUTHI NAMES

ay: Shamkhaythā [شمخيئا], Shalmakhūthā [اليثخيا], Aythakhyā [اليثخيا], Aythakhyā [اليثخيا], Halaythamkhā [المشخوثا], Halaythamkhā [المدينة], Halaythamkhā [المدينة], Samyāthā [المدينة], Samyāyām [المدينة], Khathāyam [المثنة], Ehieh Asher Ehieh, Adonai Tzabaoth, Ṣahyāyūt [المسيايوت]. O El Shaddi, O Maṣqaṣ [المصقص], O Khālīkhā [المشقعيش], O Lūthā [الوالة], O Mashfaqa'īsh [الدي], O Hūyāl [الوالة], O Lūthā [الوالة], O Lūthā [الوالة], O Radabīlā [الردبيلا], O Radabīlā [الوالة], O Raghabīlā [الردبيلا], O Ramā [المالة], O Qarnāyā [المالة], O Wamāl [الوالة], O Hayū Ehieh Māh Wayah [الهوا الهوالة], O Shanūth Shamlū' [المملوع الشملوع].

This concludes the names. Among the names is a glorious name with which the angels in heaven supplicate. It is "Yāhū Hūh [ياهو هوه]"; some say it is "Yā Hūh [يا هوه]."

アビミの まアスポ△スポート・ア・ア・ア・ア

DISMISSAL

ay: Go ye, and depart, by the honor of Ashmakh [مليخ], Shamkhā, Malīkh [مليخ], Ehieh Asher Ehieh, Adonai Tzabaoth, El Shaddi. The hand of the Creator is more open than the hand of the created. The hand of the Sustainer is stronger than the hand of the sustained. "The kindled fire of the Divine that rises above the heavens will verily be closed over them, in outstretched columns." I dismiss the angels of God and the inhabitants of the clouds and highest firmaments who are in charge of the secrets of the Lord of the Worlds. I dismiss them by all of the perfect and universal names of the Divine. "And Our command is but one, as the twinkling of an eye."

Go ye, depart, by the right of Baṭfayārish [بطفيارش], إبطفيارش], Tafyatūsh [طفيتوش], Shalhayūhash [شلهيوهش], Aljārish [الجارش], Yajūrat [يجورت], Hayārish [هرشيونه], Fayfarmash [حرمش], Fayfarmash [مرمش], Go ye, by the light of the countenance of the Lord, by which the heavens, the earth, and all that is therein radiate. That is the

Creator. There is no god but Him, Lord of the majestic Throne.

THE GLYPHS OF THE SEDEN DAYS

rite on paper on Sunday for Ruqayā'īl [روقيائيل]:

ab ab essep

Write on paper on Monday for Jibrāʾīl [جبرائيل]:

J & Es J

Write on paper on Tuesday for Samsamā'īl [اسمسائیل]:

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Write on paper on Wednesday for Mīkā'īl [ميكانيل]:

Experse es

Write on paper on Thursday for Rūqayā'il الروقيانيل]:

on Year (CX)

Write on paper on Friday for 'Anyā'īl [عنيائيل]:

马明智智

Write on paper on Saturday for Kasfayā'īl [اکسفیائیل:

وسے عمری ساس

The First Name: Fashion a hollow figure in the likeness of whomever you wish out of sandarac and frankincense and on it write its corresponding glyphs. Write the names on a clean parchment using saffron, musk, and rosewater, place it inside the figure, and conjure them and the ruhani by the name. Write the previously mentioned name on its left leg and your name on its chest. It is for entering the presence of sovereigns, the fulfillment of needs, burning, and all jinn, the Earth, and countries.

The Second Name: Fashion it from silver and use it for entering the presence of sovereigns and leaders and for fulfilling needs.

The Third Name: It is for the bound.

The Fourth Name: Fashion it from white wax and use it for love, affection, and fulfilling needs.

The Fifth Name: Use it for exorcisms and the return of missing persons.

The Sixth Name: Fashion it from copper and use

it for assaulting, reproving, subduing, and killing others, for protection from fear and worry, and for seizing venomous creatures.

The Seventh Name: Fashion it from white wax and inscribe the glyphs on the center of the figure and the names on different parts of the body and on any place wherein is a Wind. Then stab any place where the Wind is, to obtain his cure. Make a wick and impregnate it with lily or ben tree oil. Light the wick at the top of the head. The Names of Killing are the Seven Secrets. Summon each angel by his Ruhaniyyah, and in his time and hour. Do not summon him by other than his Ruhaniyyah—understand this.

THE GLYPHS OF THE RUHANIYYAH EMPLOYED ON THE SEVEN DAYS

The second secon

の工名人名人夫夫男の工艺未考天法人天宝の关 どふ光天

The glyph of Sunday's Ruhaniyyah is

مالالحلع لاه

The glyph of Monday's Ruhaniyyah is المشاكلة The glyph of Tuesday's Ruhaniyyah is ه الحمل ه ه كاملاها ه و كاملاها ه كاملاها و كاملاها و

دهال یا طلاه The glyph of Saturday's Ruhaniyyah is

THE GLYPHS OF THE SEVEN TERRESTRIAL KINGS

he glyph of Sunday's Terrestrial King is ولي يا كف

The glyph of Monday's Terrestrial King is الاعمرون وروف

The glyph of Tuesday's Terrestrial King is ربي ودهوش

The glyph of Wednesday's Terrestrial King is وضع ن

The glyph of Thursday's Terrestrial King is من كمو و لانه

The glyph of Friday's Terrestrial King is $e^{-\mu x}$

The glyph of Saturday's Terrestrial King is

THE GLYPHS OF THE SEVEN BRILLIANT PLANETS

unday: The glyph of the Sun is

0

Monday: The glyph of the Moon is

LTuesday: The glyph of Mars is

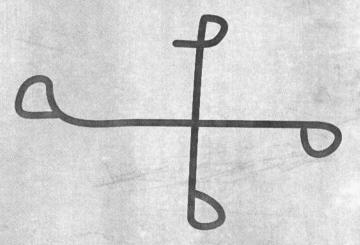


Wednesday: The glyph of Mercury is

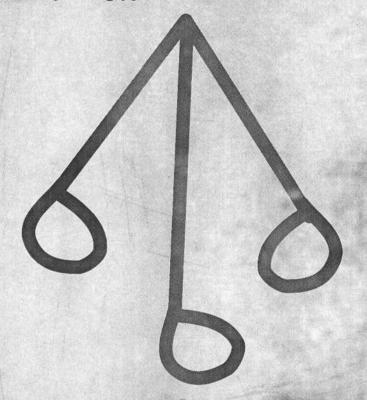
Thursday: The glyph of Jupiter is

هرمت

Friday: The glyph of Venus is



Saturday: The glyph of Saturn is



THE GLYPHS OF THE RITES OF THE SEVEN DAYS

رجلا: Sunday

Monday: اسطلم

Tuesday: لصبرته

wednesday: سطوريا

Thursday: شرین شاهیا

عحج تحلاح طهشيره :Friday

Saturday: بصر

Ma'adayus said, "I asked Asaph the son of Berechiah about these glyphs placed on the talismans of the seven days. He said, 'Know that nothing of the sciences is undertaken except with knowledge of the day and its glyph, the ruhani and his glyph, and the planet and its glyph, for inquiry, reproval, casting circles, constructing talismans, or anything else, even for protection and healing. Once you become familiar with that,

you will come to know its truth.

When you wish to undertake an operation, look at the ascendant and its lord. Draw the glyph between the first and the twelfth of the lunar month, when the moon is free from malefic aspects and in fortunate mansions, aspecting the brilliant planet with a benefic aspect. If it is otherwise, draw it from the twelfth to the twentieth, when the moon is in an unfortunate mansion aspecting Saturn with a square or opposition. If it is for suffering from Winds and pains, draw it during the last part of the month. Know that and the Lord Most High will guide you."

By grace, aid, and good success from the Divine, this completes the book.

All Praise is due God alone.

Amen.